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 यदेवास्यपितादद्यात्तदेवास्यधनम्भवेत् ॥१५५॥
 समवणीसुयेजाताःसर्वेपुत्रादिजन्मनाम् १
 उद्धारंज्यायसेदत्वाभजेरन्नितरेसमम् ॥१५६॥
 शूद्रस्यतुसवर्णेवनान्याभार्याविधीयते १
 तस्यांजाताःसमांशाःस्युर्यदिपुत्रशतम्भवेत् ॥१५७॥
 पुत्रानडादशयानाहनृणांस्वायम्भुवोमनुः १
 तेषांषड्वन्धुदायादाःषडुदायादबान्धवाः ॥१५८॥
 औरसःक्षेत्रजश्चेदत्तःकृत्रिमएवच १
 गूढोत्पन्नोऽपिबिजश्चदायादाबान्धवाश्चषट् ॥१५९॥
 कानीनश्चसहोदश्चक्रीतःपौनर्भवस्तथा १
 स्वयन्दत्तश्चशूद्रश्चषडुदायादबान्धवाः ॥१६०॥

- यादृशम्फलमानोतिकुप्लवैः सन्तरन्जलम् १
 तादृशम्फलमानोतिकुपुत्रैः सन्तरन्तमः ॥१६१॥
 यद्येकऋक्विथनौ स्यातामौरसक्षेत्रजो सुतो १
 यम्ययत्पैतृकं ऋक्थं सतद्भूतिनेतरः ॥१६२॥
 एकएवौरसः पुत्रः पित्र्यस्य वमुनः प्रभुः १
 शेषाणामानृशं स्यार्थं प्रदद्यात्पुत्रजीवनम् ॥१६३॥
 पठन्तु क्षेत्रजस्यंशं प्रदद्यात्पैतृकादनात् १
 औरसो विभजन्दायं पित्र्यस्य पंचममेव वा ॥१६४॥
 औरसक्षेत्रजो पुत्रोऽपि तृकं ऋक्थस्य भागिनौ १
 दशापरे तु क्रमशो गोत्रं ऋक्थं शभागिनः ॥१६५॥
 स्वक्षेत्रे संस्क्रतायान्तु स्वयमुत्पादयेद्वियम् १
 तमौरसं विजानीयात्पुत्रं प्रथमकल्पितम् ॥१६६॥
 यस्तत्पुत्रः प्रमीतस्य क्लीवस्य बाधितस्य वा १
 स्वधर्मेण नियुक्तायां स पुत्रः क्षेत्रजः स्मृतः ॥१६७॥
 मातापितावा दद्यान्नायमग्निः पुत्रमापदि १
 सदृशं प्रीति संयुक्तं स ज्ञेयो दत्तमः सुतः ॥१६८॥
 सदृशान्तु प्रकुर्याद्यंगुणदोषविचक्षणम् १
 पुत्रं पुत्रगुणैर्युक्तं स विज्ञेयः कृत्रिमः ॥१६९॥

उत्पद्यतेगृहेयस्यनचज्ञायेतकस्यसः १

सगृहेगूढ उत्पन्नस्तस्यस्याद्यस्यतत्पजः ॥१७०॥

मातापितृभ्यामुत्सृष्टन्तयोरन्यतरेणवा १

यम्पुत्रम्परिगृहीयादपविद्धःसउच्यते ॥१७१॥

पितृवेश्मनिकन्यातुयम्पुत्रंजनयेद्रहः १

तंकानीनंवदेन्नाम्नावोदुःकन्यासमुद्भवम् ॥१७२॥

यागर्भिणीसंस्क्रियतेज्ञाताज्ञातापिवासती १

वोदुःसगर्भोभवतिसहोदइतिचोच्यते ॥१७३॥

क्रीणीयाद्यस्त्वपत्यार्थम्मातापित्रोर्यभन्तिकात् १

सत्रीतकःसुतस्तस्यसदृशोसदृशोपिवा ॥१७४॥

यापत्यावापरित्यक्ताविधवावास्वयेच्छया १

उत्पादयेत्पुनर्भूत्वासपौनर्भवउच्यते ॥१७५॥

साचेदक्षतयोनिःस्याहृतप्रत्यागतापिवा १

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मातापितृविहीनोयस्त्यक्तोवास्यादकारणात् १

आत्मानंस्पर्शयेद्यस्मैस्वयन्दत्तस्तुसःस्मृतः ॥१७७॥

यम्ब्राह्मणस्तुशूद्रायांकामादुत्पादयेत्सुतम् १

सपारयन्नेवशवस्तस्मात्पारशवःस्मृतः ॥१७८॥

- दास्यांवादासदास्यांवायःशूद्रस्यमुतोभवेत् १
 सोऽनुज्ञातोहरेदंशमितिधर्मोयवस्थितः ॥१७९॥
 क्षेत्रजादीनमुतानेतानेकादशयथोदितान् १
 पुत्रप्रतिनिधीनाहुःक्रियालोपान्मर्नाषिणः ॥१८०॥
 यएतेऽभिहिताःपुत्राःप्रसंगादन्यबीजजाः १
 यस्यतेबीजतोजातास्तस्यतेनेतरस्यतु ॥१८१॥
 भ्रातृणामेकजातानामेकश्चेत्पुत्रवान्भवेत् १
 सर्व्यास्तांस्तेनपुत्रेणपुत्रिणोमनुरब्रवीत् ॥१८२॥
 सर्व्यासामेकपत्नीनामेकाचेत्पुत्रिणीभवेत् १
 सर्व्यास्तांस्तेनपुत्रेणप्राहपुत्रवतीर्मनुः ॥१८३॥
 श्रेयसःश्रेयमोऽन्त्याभेपापीयानृक्थमर्हति १
 बहवश्चेत्सदृशाःसर्वेऽव्यस्यभागिनः ॥१८४॥
 नभ्रातरोनपितरःपुत्राव्यस्यहराःपितुः १
 पिताहरेदपुत्रस्यव्यस्यभ्रातरएवच ॥१८५॥
 त्रयाणामुदकंकार्यंत्रिषुपिण्डःप्रवर्तते १
 चतुर्थःसम्प्रदातैषाम्पंचमोनोपपद्यते ॥१८६॥
 अनन्तरःसपिण्डाद्यस्तस्यतस्यधनम्भवेत् १
 अतउर्द्वैसकुल्यःस्यादाचार्यःशिष्यएववा ॥१८७॥

- विद्याधनन्तुयद्यस्यतत्तस्यैवधनम्भवेत् १
 मैत्र्यमोडाहिकं चैवमाधुपर्किकमेव च ॥२०६॥
 भ्रातृणायस्तुनेहेतधनंशक्तः स्वकर्मणा १
 सनिर्भीज्यः स्वकादंशात्किंचिद्वत्त्वोपजीवनम् ॥२०७॥
 अनुपपन्नपितृद्रव्यं भ्रमेण यदुपाज्जितम् १
 स्वयमीहितलब्धन्तन्नाकामोदानुमर्हति ॥२०८॥
 पैतृकन्तुपिताद्रव्यमनवाप्तं यदानुयात १
 ननत्पुत्रैर्भजेत्सार्द्धमकामः स्वयमर्जितम् ॥२०९॥
 विभक्ताः सहजीवन्तो विभजेरनुपनर्थदि १
 समस्तत्रविभागः स्याज्ज्येष्ठ्यन्तत्रनविद्यते ॥२१०॥
 येषां ज्येष्ठः कनिष्ठोवाहीयेतांशप्रदानतः १
 प्रियेतान्यतरोवापितस्यभागोननुप्यते ॥२११॥
 सोदर्या विभजेरस्त्वं समेत्य सहिताः समम् १
 भ्रातरो ये च संसृष्टा भगिन्यश्च सनाभयः ॥२१२॥
 योज्येष्ठो विनिर्कुर्वती लोभाद्वातृनयवीयसः १
 सोऽज्येष्ठः स्याद्भागश्च नियन्तश्च राजभिः ॥२१३॥
 सर्वे एव विकर्मस्थाना र्हन्ति भ्रातरो धनम् १
 नचादत्त्वा कनिष्ठेभ्योज्येष्ठः कुर्वीत यौतकम् ॥२१४॥

- भ्रातृणामविभक्तानांयद्युत्थानम्भवेत्सह १
 नपुत्रभागंविषमम्पितादद्यात्कथंचन ॥२१५॥
 उर्ध्वविभागान्जातस्तुपित्र्यमेवहरेद्धनम् १
 संसृष्टास्तेनवायेस्युर्विभजेतसतेःसह ॥२१६॥
 अनपत्यस्यपुत्रस्यमातादायमवाप्नुयात् १
 मातर्यपिचवृत्तायाम्पितुर्माताहरेद्धनम् ॥२१७॥
 ऋणेधनेचसर्वस्मिन्प्रविभक्तेयथाविधि १
 पश्चाद्दृश्येतयत्किंचित्तत्सर्वसमतान्नयेत् ॥२१८॥
 वन्वम्पत्रमलंकारंक्तान्नमुदकंस्त्रियः १
 योगक्षेमप्रचारंचनविभाज्यप्रचक्षते ॥२१९॥
 अयमुक्तोविभागोवःपुत्राणांचक्रियाविधिः १
 क्रमशःक्षेत्रजादीनान्धूतधर्मन्निबोधत ॥२२०॥
 द्यूतंसमाह्वयंचैवराजाराष्ट्रान्निवारयेत् १
 राजान्तकरणावेतोद्बोदोषोपृथिवीक्षिताम् ॥२२१॥
 प्रकाशमेतत्तात्स्कर्ययद्देवनसमाह्वयो १
 तयोर्नित्यम्प्रतीपातेनृपतिर्यत्नवान्भवेत् ॥२२२॥
 अप्राणिभिर्यत्क्रियतेतत्लोकेद्यूतमुच्यते १
 प्राणिभिःक्रियतेयस्तुसविज्ञेयःसमाह्वयः ॥२२३॥

द्यूतंसमाह्वयंचैवयःकुर्यात्कारयेतवा १

तान्सर्वान्धातयेद्राजाशूद्राश्चिजलिङ्गिनः ॥२२४॥

कितवान्कुशीलवान्कूरान्पावंउस्थान्मानवान् १

विकर्मस्थाञ्छोणिउकांश्चिप्रन्निर्वासयेत्पुरात् ॥२२५॥

एतेराष्ट्रेवर्तमानाराज्ञःप्रच्छन्नतस्कराः १

विकर्मक्रिययानित्यम्बाधन्तेभद्रिकाःप्रजाः ॥२२६॥

द्यूतमेतत्पुराक्त्पेष्टं वैरकरम्महत् १

तस्माद्द्यूतन्नमेवेतहास्यार्थमपिबुद्धिमान् ॥२२७॥

प्रच्छन्नंवाप्रकाशंवातन्निषेवेतयोनरः १

तस्यदण्डविकल्पःस्याद्यथेष्टंनृपतेस्तथा ॥२२८॥

सत्रविदग्धयोनिस्तुदण्डंदातुमशक्नुवन् १

आनृण्यंकर्मणागच्छेद्विप्रोदद्याच्छनैःशनैः ॥२२९॥

स्त्रीबालोन्मत्तवृद्धानान्दरिद्राणांचरोगिणाम् १

शिफाविदलरज्ज्वाद्यैर्विदध्यान्नृपतिर्दमम् ॥२३०॥

येनियुक्तास्तुकार्येषुहिन्युःकार्याणिकार्यिणाम् १

धनोष्मणापचमानास्तान्निःस्वान्कारयेन्नृपः ॥२३१॥

कूटशासनकर्तृश्चप्रकृतीनांचदूषकान् १

स्त्रीबालब्राह्मणघ्नाश्चहिन्याद्विदसेविनस्तथा ॥२३२॥

- तीरितंचानुशिष्टंचयत्रकुचनयद्वयेत् १
 कृतन्तर्द्धर्मतोविद्यान्तद्रूयोनिवर्तयेत् ॥२३३॥
 अमात्याः प्राड्विवाकोवायत्कुर्युः कार्यमन्यथा १
 तत्स्वयं नृपतिः कुर्यान्तान्सहस्रं च दण्डयेत् ॥२३४॥
 ब्रह्महाचसुरापश्चस्तेयीचगुरुतत्पगः १
 एते सर्वे पृथग्ज्ञेयामहापातकिनोनराः ॥२३५॥
 चतुर्णामपि चैतेषाम्प्रायश्चित्तमकुर्वताम् १
 शरीरन्धनसंयुक्तदण्डन्धर्म्यम्प्रकल्पयेत् ॥२३६॥
 गुरुतत्पेभगः कार्यः सुरापाने सुराध्वजः १
 स्तेये च श्वपदं कार्यं ब्रह्महण्यशिराः पुमान् ॥२३७॥
 असम्भोज्याद्यसंयाज्या असंपाठ्या विवाहिनः १
 चरेयुः पृथिवीन्दीनाः सर्वधर्मवहिष्कृताः ॥२३८॥
 ज्ञातिसम्बन्धिभिस्त्वेतेत्यक्तयाः कृतलक्षणाः १
 निर्दयानिर्नमस्कारास्तन्मनोरनुशासनम् ॥२३९॥
 प्रायश्चित्तन्तुकुर्वीणाः सर्ववर्णीयथोदितम् १
 नांक्षाराज्ञाल्लाटेस्युर्दाप्यास्तूत्रमसाहसम् ॥२४०॥
 आगः सुब्राह्मणस्यैव कार्यो मध्यमसाहसः १
 विधास्योवाभवेद्राष्ट्रात्सद्रथः सपरिच्छदः ॥२४१॥

- इतरेकृतवन्तस्तुपापान्येतान्यकामतः १
 सर्वस्वहारमर्हन्तिकामतस्तुप्रवासनम् ॥२४२॥
 नाददीतनृपःसाधुर्महापातकिनोधनम् १
 आददानस्तुसलोभात्तेनदोषेणलिप्यते ॥२४३॥
 अप्सुप्रवेश्यतन्दण्डंवरुणायोपपादयेत् १
 श्रुतवृत्तोपपन्नेवाब्राह्मणेप्रतिपादयेत् ॥२४४॥
 ईशोदण्डस्यवरुणोराज्ञान्दण्डधरोहिसः १
 ईशःसर्वस्यजगतोब्राह्मणोवेदपारगः ॥२४५॥
 यत्रवर्जयतेराजापापकृद्बोधनागमम् १
 तत्रकालेनजायन्तेमानवादीर्घजीविनः ॥२४६॥
 निष्पद्यन्तेचसस्यानियथोप्तानिविशाम्पृथक् १
 बालाश्चनप्रमीयन्तेविकृतन्नचजायते ॥२४७॥
 ब्राह्मणान्बाधमानन्तुकामादवरवर्णजम् १
 हन्याच्चित्रैर्बधोपायैरुद्वेजनकरैर्नृपः ॥२४८॥
 यावानबध्यस्यबधेतावान्बध्यस्यमोक्षणे १
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 वैश्यस्तुकृतसंस्कारःकृत्वादारपरिग्रहम् १
 वार्त्तायान्नित्ययुक्तःस्यात्पशूनांचैवरक्षणे ॥३२६॥
 प्रजापतिर्हिवैश्यायसष्ट्वापरिददेपशून् १
 ब्राह्मणायचराज्ञेचसर्वाःपरिददेप्रजाः ॥३२७॥
 नचवैश्यस्यकामःस्यान्नरक्षेयम्पशूनिति १
 वैश्येचेच्छतिनान्येनरक्षितव्याःकथंचन ॥३२८॥
 मणिमुक्ताप्रबालानांलोहानान्तान्तवस्यच १
 गन्धानांचरसानांचविद्यादर्घ्यबलाबलम् ॥३२९॥
 वीजानामुप्तिविच्चस्यात्क्षेत्रदोषगुणस्यच १
 मानयोगंचजानीयानुलायोगांचसर्वशः ॥३३०॥
 सारासारंचभाण्डानान्देशानांचगुणागुणान् १
 लाभालाभंचपण्यानांपशूनाम्परिवर्जितम् ॥३३१॥

भृत्यानांचभृतिविद्याद्वाषाञ्चविविधानृणाम् १
 द्रव्याणांस्थानयोगाञ्चक्रयविक्रयमेवच ॥३३२॥
 धर्मेणचद्रव्यवृद्धावातिष्ठेद्यत्नमुत्तमम् १
 दद्याच्चसर्वभूतानामन्नमेवप्रयत्नतः ॥३३३॥
 विप्राणांवेदविदुषांगृहस्थानांयशस्विनाम् १
 शुश्रूषेवतुशूद्रस्यधर्मोऽनैःश्रेयसःपरः ॥३३४॥
 शुचिरुत्कृष्टशुश्रूषुर्मृदुवागनहंकृतः १
 ब्राह्मणापात्रयोनित्यमुत्कृष्टांजातिमश्नुते ॥३३५॥
 एषोऽन्नापदिवर्णीनामुक्तःकर्मविधिःशुभः १
 आपद्यपिहियस्तेषांक्रमशस्तन्निबोधत ॥३३६॥

॥ इतिमानवेधर्मशास्त्रेभृगुप्रोक्तायांसंहितायाम् ॥

॥ नवमोऽध्यायः ॥

॥ मानवेधर्मशास्त्रेभृगुप्रोक्तायांसंहितायान्दशमोऽध्यायः ॥

- अधीयीरंस्त्रयोवर्णाःस्वकर्मस्थादिजातयः १
 प्रव्रयाद्ब्राह्मणस्त्वेषान्नेतरावितिनिश्चयः ॥११॥
 सर्वेषाम्ब्राह्मणोविद्याद्व्युपायानयथाविधि १
 प्रव्रयादितरेभ्यश्चस्वयंचैवतथाभवेत् ॥२॥
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 संस्कारस्यविशेषाच्चवर्णानाम्ब्राह्मणःप्रभुः ॥३॥
 ब्राह्मणःक्षत्रियोवैश्यस्त्रयोवर्णादिजातयः १
 चतुर्थएकजातिस्तुशूद्रोनास्तितुपंचमः ॥४॥
 सर्ववर्णेषुतुल्यामुपत्नीष्वक्षतयोनिषु १
 आनुलोम्येनसम्भूताजात्याज्ञेयास्तएवते ॥५॥
 स्त्रीष्वनन्तरजातामुद्विजैरूपादितान्मुतान् १
 सद्यशानेवतानाहुर्मातृदोषविगर्हितान् ॥६॥
 अनन्तरासुजातानांविधिरेषसनातनः १
 श्रेयान्तरासुजातानान्धर्म्यंविद्यादिभंविधिम् ॥७॥

- ब्राह्मणादेश्यकन्यायामम्बष्ठोनामजायते १
 निषादःशूद्रकन्यायांयःपारशवउच्यते ॥८॥
 सत्रियान्शूद्रकन्यायांक्रूराचारविहारवान् १
 सत्रशूद्रवपुर्जन्तुस्मोनामप्रजायते ॥९॥
 विप्रस्यत्रिषुवर्णेषुनृपतेर्वर्णयोर्द्वयोः १
 वेश्यस्यवर्णेचैकस्मिन्षडेतेऽपसदाःस्मृताः ॥१०॥
 सत्रियादिप्रकन्यायांमृतोभवतिजातितः १
 वेश्यान्भागधवेदेहोराजविप्रांगनामृतो ॥११॥
 शूद्रादायोगवःक्षत्राचण्डालबाधमोनृणाम् १
 वेश्यराजन्यविप्रामुजायन्तेवर्णसंकराः ॥१२॥
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 पुत्रायेऽनन्तरत्नीजाःक्रमेणोक्ताविजन्मनाम् १
 ताननन्तरनाम्नस्तुमानृदोषात्प्रचक्षते ॥१४॥
 ब्राह्मणादुपकन्यायामावृत्तोनामजायते १
 आभीरोऽम्बष्ठकन्यायामायोगयान्तुधिग्वणः ॥१५॥
 आयोगवःक्षत्राचण्डालबाधमोनृणाम् १
 प्रातिलोम्येनजायन्तेशूद्रादपसदास्त्रयः ॥१६॥

- वैश्यान्मागधवेदेहोक्षत्रियात्सूतएवन्तु १
 प्रतीपमेतेजायन्तेपरेऽप्यपमदान्नयः ॥१७॥
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 वेदेहकेनत्वम्बुध्यामुत्पन्नोवेणुच्यते ॥१९॥
 द्विजातयःसवणीमुजनयन्त्यव्रतांस्तुयान् १
 तान्मावित्रीपरिभ्रष्टान्ब्रात्यानितिनिर्दिशेत् ॥२०॥
 ब्रात्यानुजायतेविप्रात्पापात्माभूर्जकण्टकः १
 आवन्त्यवाटधानीचपुष्पधःशैखएवच ॥२१॥
 क्षत्त्रोभक्षश्चराज्याद्ब्रात्यान्निच्छिविरेवच १
 नटश्चकरणश्चैवत्वसोद्रविउएवच ॥२२॥
 वैश्यानुजायतेब्रात्यात्सुधन्वाचार्य्यएवच १
 कार्ष्णश्चविजन्माचमैत्रःसात्वतएवच ॥२३॥
 अग्निचारेणवणीनामवेद्यावेदनेनच १
 स्वकर्मणांचत्यागेनजायन्तेवर्णसंकराः ॥२४॥
 संकीर्ण्योनयोयेतुप्रतिलोमानुलोमजाः १
 अन्योन्यवतिषक्तास्तान्प्रवक्ष्याम्यशेषतः ॥२५॥

सूतोवैदेहकश्चैव चण्डालश्चनराधमः ।

मागधः क्षत्रजातिश्च तथा योगवद्वैवच ॥२६॥

एतेषु दस दृशान्वर्णीन जनयन्ति स्वयोनिषु ।

मातृजात्याम्प्रसूयन्ते प्रवरा मुचयोनिषु ॥२७॥

यथा त्रयाणां वर्णीनां द्वयोरात्मास्य जायते ।

आनन्तर्यात्स्वयोन्यान्तु तथा वास्त्रेष्वपि क्रमात् ॥२८॥

ते चापि वाद्यान्मुबहुंस्ततोऽप्यधिकदूषितान् ।

परस्परस्य दारेषु जनयन्ति विगर्हितान् ॥२९॥

यथैव शूद्रो ब्राह्मण्यां वाद्यं जन्तुम्प्रसूयते ।

तथा वाद्यतरं वाद्यजातुर्यर्ण्ये प्रसूयते ॥३०॥

प्रतिकूलं वर्तमाना वाद्या वाद्यतरान् पुनः ।

हीना हीनान् प्रसूयन्ते वर्ष्मणोऽप्येव तु ॥३१॥

प्रसाधनोपचारस्तमदासन्दासजीविनम् ।

सैरिन्द्रं वागुरावृत्तिं मूते दस्युरयोगये ॥३२॥

मैत्रेयकन्तुवैदेहो माधूकं संप्रसूयते ।

नृनृप्रशंसत्यजसं यो घण्टाताडोऽगणोदये ॥३३॥

निषादो मार्गवं मूते दासन्नोऽकर्मजीविनम् ।

कैवर्त्तमिति यम्प्राहुरार्यावर्त्तनिवासिनः ॥३४॥

- मृतवस्त्रभृत्स्वनार्यामुगर्हितान्नाशनामुच १
 भवन्त्यायोगवीज्वेतेजातिहीनाः पृथक्त्रयः ॥३५॥
 कारावरोनिषादानुचर्मकारः प्रसूयते १
 वैदेहिकादन्धमेदौवहिर्यामप्रतिश्रयो ॥३६॥
 चण्डालात्पाण्डुमोपाकस्त्वक्सारव्यवहारवान् १
 आहिण्डकोनिषादेनवैदेह्यामेवजायते ॥३७॥
 चण्डालेनतुमोपाकोमलयसनवृत्तिमान् १
 पुच्छस्यांजायतेपापःसदासज्जनगर्हितः ॥३८॥
 निषादस्त्रीतुचण्डालात्पुत्रमन्यावसायिनम् १
 श्मशानगोचरंमृतेवाद्यानामपिगर्हितम् ॥३९॥
 संकरेजातयस्त्वेताःपितृमातृप्रदर्शिताः १
 प्रच्छन्नावाप्रकाशावावेदितयाःस्वकर्मभिः ॥४०॥
 सजातिजानन्तरजाःषट्सुताद्विजधर्मिणः १
 शूद्राणान्तुसधर्मीणःसर्वेऽपध्वंसजाःस्मृताः ॥४१॥
 तपोवीजप्रभावैस्तुतेगच्छन्तियुगेयुगे १
 उत्कर्षचापकर्षचमनुथेष्विहजन्मतः ॥४२॥
 शनकैस्तुक्रियालोपादिमाःक्षत्रियजातयः १
 वृषलत्वंगतालोकेब्राह्मणादर्शनेनच ॥४३॥

- पोण्ड्रकाशोद्भूविडाःकाम्बोजायवनाःशकाः १
 पारदापहुवाशीनाःकिरातादरदाःखशाः ॥४४॥
 मुखबाहूरुपज्जानायालोकेजातयोवहिः १
 म्लेच्छवाचचार्यवाचःसर्वेतेदस्यवःस्मृताः ॥४५॥
 येद्विजानामपसदायेचापध्वंसजाःस्मृताः १
 तेनिन्दितैर्वर्तयेयुर्द्विजानामेवकर्मभिः ॥४६॥
 सूतानामश्वसारथ्यमम्बष्ठानांचिकित्सनम् १
 वैदेहकानांस्त्रीकार्यम्मागधानांवणिक्पथः ॥४७॥
 मत्स्यघातोनिषादानान्त्वष्टिस्त्वायोगवस्यच १
 मेदान्ध्रुचुमङ्गनामारण्यपशुहिंसनम् ॥४८॥
 सत्रुयपुच्छसानान्तुविलोकोबधबन्धनम् १
 धिग्वणानांचर्मकार्यवेणानाम्भाण्डवादनम् ॥४९॥
 चैत्यद्रुमशमशानेषुशैलेषूपवनेषुच १
 वसेयुरेतेविज्ञानावर्तयन्तःस्वकर्मभिः ॥५०॥
 चण्डालश्चपचानान्तुवहिर्यामात्प्रतिश्रयः १
 अपपात्राश्चकर्तव्याधनमेघांश्चगर्दभम् ॥५१॥
 वासांसिमृतचेलानिभिन्नभाण्डेषुभोजनम् १
 कार्ष्णायसमलंकारःपरिव्रज्याचनित्यशः ॥५२॥

- नतैःसमयमन्विच्छेत्पुरुषोधर्ममाचरन् १
 व्यवहारोमिथस्तेषांविवाहःसद्योःसह ॥५३॥
 अन्नमेषाम्पराधीनन्देयस्याद्भिन्नभाजने १
 रात्रौनविचरेयुस्तेयामेषुनगरेषुच ॥५४॥
 दिवाचरेयुःकार्यार्थचिद्विताराजशासनैः १
 अबान्धवंशवंचैवनिर्हरेयुरितिस्थितिः ॥५५॥
 बध्याबह्न्युःसततंयथाशास्त्रंनृपाक्षया १
 बध्यवासांसिगृहीयुःशय्याबाभरणानिच ॥५६॥
 वर्षापेतमविज्ञातन्नरंकनुषयोनिजम् १
 आर्यरूपमिवानार्यकर्मभिःस्वैर्विभावयेत् ॥५७॥
 अनार्यतानिधुरताक्रूरतानिष्क्रियात्मता १
 पुण्यंयंजयन्तीहलोकेकनुषयोनिजम् ॥५८॥
 पित्र्यंवाभजतेशीलम्मातुर्वोभयमेववा १
 नकथंचनदुर्योनिःप्रकृतिंस्वान्नियच्छति ॥५९॥
 कुलेमुख्येऽपिजातस्ययस्यस्याद्योनिःसंकरः १
 संश्रयत्येवतच्छीलन्नरोत्पन्नमपिवाबहु ॥६०॥
 यत्रत्वेतेपरिध्वंसाजायन्तेवर्णदूषकाः १
 राष्ट्रिकैःसहृद्द्राष्ट्रंक्षिप्रमेवविनश्यति ॥६१॥

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दशमोऽध्यायः

ब्राह्मणार्थे गवार्थे वा देहत्यागोऽनुपस्कृतः १

स्त्रीबालाभ्युपपन्नौ च ब्राह्मणानां सिद्धिकारणम् ॥६२॥

अहिंसासत्यमस्तेयं शौचमिन्द्रियनियमः १

एतं सामासिकं धर्मचानुवर्ण्यैर्ब्रवीन्मनुः ॥६३॥

शूद्रायां ब्राह्मणाज्जातः श्रेयसाचेत्प्रजायते १

अश्रेयाञ्छ्रेयसीं जातिं गच्छत्यासप्तमाद्युगात् ॥६४॥

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चेति शूद्रताम् १

क्षत्रियाज्जातमेवन्तु विद्याद्वैश्यान् शैव च ॥६५॥

अनार्यायां समुत्पन्नो ब्राह्मणानुयच्छया १

ब्राह्मण्यामप्यनार्यानुश्रेयस्त्वं क्वेति चेद्भवेत् ॥६६॥

जातो नार्य्यामनार्य्यायामार्य्यादार्यो भवेद्गुणेः १

जातोऽप्यनार्य्यादार्य्यायामनार्य्य इति निश्चयः ॥६७॥

तावुभावप्यसंस्कार्याविति धर्मोऽवस्थितः १

वैगुण्याज्जन्मनः पूर्वउत्तरः प्रतिलोमतः ॥६८॥

सुवीजं चैव सुक्षेत्रे जातं सम्पद्यते यथा १

तथाऽर्य्याज्जात आर्य्यायां सर्वसंस्कारमर्हति ॥६९॥

वीजमेके प्रशंसन्ति क्षेत्रमन्यमनीषिणः १

वीजक्षेत्रे तथैवान्ये तत्रेयन्तु यवस्थितिः ॥७०॥

- अक्षेत्रेवीजमुत्सृष्टमन्तरेवविनश्यति ।
 अवीजकमपिक्षेत्रंवेत्तुलंस्थण्डिलम्भवेत् ॥७१॥
 यस्माद्वीजप्रभावेणतिर्यग्जाऋषयोभवन् ।
 पूजिताश्चप्रशस्तास्तस्माद्वीजम्प्रशस्यते ॥७२॥
 अनार्य्यमार्य्यकर्म्मणमार्य्यवानार्य्यकर्म्मिणम् ।
 सम्प्रधार्य्याब्रवीद्वातानसमौनासमाविति ॥७३॥
 ब्राह्मणाब्रह्मयोनिस्थायैस्वकर्म्मण्यवस्थिताः ।
 तेमम्यगुपजीवेयुःषट्कर्म्मणियथाक्रमम् ॥७४॥
 अध्यापनमध्ययनंयजनंयाजनन्तथा ।
 दानम्प्रतियहश्चैवषट्कर्म्मण्ययजन्मनः ॥७५॥
 षण्णान्तुकर्म्मणामस्यत्रीणिकर्माणिजीविका ।
 याजनाध्यापनेचैवविशुद्धाश्चप्रतियहः ॥७६॥
 त्रयोधर्मानिवर्तन्तेब्राह्मणात्क्षत्रियम्प्रति ।
 अध्यापनंयाजनंचतृतीयश्चप्रतियहः ॥७७॥
 वैश्यम्प्रतितथैवैतेनिवर्तेरन्नितिस्थितिः ।
 नतोप्रतिहितानधर्म्मान्मनुराहप्रजापतिः ॥७८॥
 शस्त्रास्त्रभृत्वंक्षत्रस्यवणिकपशुकृषिर्विशः ।
 आजीवनार्थंनधर्म्मान्नुदानमध्ययनंयजिः ॥७९॥

- वेदाभ्यासो ब्राह्मणस्य क्षत्रियस्य च रक्षणम् ॥ १ ॥
 वार्त्ताकर्मैव वैश्यस्य विशिष्टानि स्वकर्मसु ॥ १८० ॥
 अजो वंस्तु यथोक्तेन ब्राह्मणः स्वेन कर्मणा ॥ १ ॥
 जीवेत् क्षत्रियधर्मेण सस्यस्य प्रत्यनन्तरः ॥ १८१ ॥
 उभाभ्यामप्यजीवंस्तु कथं स्यादिति चेद्भवेत् ॥ १ ॥
 कृषिगोरक्षमास्थाय जीवेद् वैश्यस्य जीविकाम् ॥ १८२ ॥
 वैश्यवृत्त्याऽपि जीवंस्तु ब्राह्मणः क्षत्रियोऽपि वा ॥ १ ॥
 हिंसाप्रायाम्पराधीनां कृषिं यत्नेन वर्जयेत् ॥ १८३ ॥
 कृषिं साध्विति मन्यन्ते सा वृत्तिः सद्भिर्गर्हिता ॥ १ ॥
 भूमिभूमिशयानि वैवहन्ति काष्ठमयो मुखम् ॥ १८४ ॥
 इदन्तु वृत्तिवैकल्यान्यजतो धर्मनैपुणम् ॥ १ ॥
 विद्रुपण्यमुद्धृतोद्धारं विक्रेयं वित्तवर्द्धनम् ॥ १८५ ॥
 सर्वानुसानपोहेत कृतान्नं च तिलैः सह ॥ १ ॥
 अश्मनो लवणं चैव पशवो ये च मानुषाः ॥ १८६ ॥
 सर्वं च तान्त्वं रक्तं शाणक्षौमाविकानि च ॥ १ ॥
 अपि वेत्स्युररक्तानि फलमृते तथोषधीः ॥ १८७ ॥
 अपः शस्त्रं विषम्मांसं सोमं गन्धं सर्वशः ॥ १ ॥
 क्षीरं सौद्रन्दधिघृतन्तैलम् मधु गुडं कुशान् ॥ १८८ ॥

- आरण्यांश्चपशून्सर्वान्दंष्ट्रिणश्चयामिच १
 मद्यन्नीलिवलाक्षांचसर्वाभैकशफास्तथा ॥८९॥
 काममुत्पाद्यकृत्वातुस्वयमेवकृषीबलः १
 विक्रीणीततिलाञ्जुडान्धर्मार्थमचिरस्थितान् ॥९०॥
 भोजनाभ्यंजनादानाद्यदन्यत्कुर्वतेतिलैः १
 कृमिभृतःश्वविष्टायाम्पितृभिःसहमञ्जति ॥९१॥
 मद्यःपततिमांसेनलाक्षयालवणेनच १
 अहेणशूद्रीभवतिब्राह्मणःक्षीरविक्रयात् ॥९२॥
 इतरेषान्तुपण्यानांविक्रयादिहकामतः १
 ब्राह्मणःसप्तरात्रेणवैश्यभावन्नियच्छति ॥९३॥
 रसारमेर्निमानयानत्येवलवणंरसैः १
 कृतान्नंचाकृतान्नेनतिलाधान्येनतत्समाः ॥९४॥
 जीवेदेतेनराजन्यःसर्वेणाप्यनयंगतः १
 नत्वेवज्यायसंवृत्तिमभिमन्येतकर्हिचित् ॥९५॥
 योलोभादधमोजात्याजीवेदुत्कृष्टकर्मभिः १
 तंराजानिर्धनंकृत्वाशिप्रमेवप्रवासयेत् ॥९६॥
 वरंस्वधर्मोविगुणोपारक्यःस्वनुष्ठितः १
 परधर्मेणजीवन्हिसद्यःपततिजातितः ॥९७॥

- वैश्योऽजीवनस्वधर्मेणभूद्वृत्त्याऽपि वर्तयेत् १
 अनाचरन्नकार्याणि निवर्तेत च शक्तिमान् ॥९८॥
 अशक्नुवंस्तु शुश्रूषांभूदः कर्तुं द्विजन्मनाम् १
 पुत्रदारात्ययम्प्राप्तोजीवेत्कारुण्यकर्मभिः ॥९९॥
 येऽकर्मभिः प्रचरितैः शुश्रूष्यन्ते द्विजातयः १
 तानि कारुण्यकर्मणि शिल्पानि विविधानि च ॥१००॥
 वैश्यवृत्तिमनातिष्ठन् ब्राह्मणः स्वपथि स्थितः १
 अवृत्तिकर्षितः सीदन्निमन्धर्मसमाचरेत् ॥१०१॥
 सर्वतः प्रतिगृह्णीयाद्ब्राह्मणस्त्वनयंगतः १
 पवित्रन्दुष्यतीत्येतद्धर्मतो नोपपद्यते ॥१०२॥
 नाध्यापनाद्याजनाडागर्हिताडाप्रतिमहात् १
 दोषो भवति विप्राणां ज्वलनाम्बुसमाहिते ॥१०३॥
 जीवितात्ययमापन्नो योऽन्नमन्नियतस्ततः १
 आकाशमिव पङ्केन न स पापेन लिप्यते ॥१०४॥
 अजीगर्तः सुतं हन्तुमुपासर्पदुभुक्षितः १
 न चालिप्यत पापेन क्षुत्प्रतीकारमाचरेत् ॥१०५॥
 श्वमांसमिच्छन्नातर्तोऽनुन्धर्माधर्मविचक्षणः १
 प्राणानाम्परिरक्षार्थं वामदेवो न लिप्तवान् ॥१०६॥

- भरडाजस्तुधार्तस्तुसपुत्रोविजनेवने १
 बह्वीर्गाःप्रतिजयाहवृधोस्तक्ष्णोमहातपाः ॥१०७॥
 सुधार्तबानुमभ्यागादिश्वामित्रःश्वजाघनीम् १
 चण्डालहस्तादादायधर्माधर्मविचक्षणः ॥१०८॥
 प्रतियहाद्याजनाज्ञातथैवाध्यापनादपि १
 प्रतियहःप्रत्यवरःप्रेत्यविप्रस्यगर्हितः ॥१०९॥
 याजनाध्यापनेनित्यंक्रियेतेमंस्कृतात्मनाम् १
 प्रतियहस्तुक्रियेतेशूद्रस्यप्यन्यजन्मनः ॥११०॥
 जपहोमैरपेत्येनोयाजनाध्यापनैःकृतम् १
 प्रतियहनिमित्तन्तुत्यागेनतपसैवच ॥१११॥
 शिलोऽङ्गमप्याददीतविप्रोऽजीवन्यतस्ततः १
 प्रतियहाच्छिलःश्रेयांस्ततोऽप्युङ्क्तःप्रशस्यते ॥११२॥
 सौदङ्गिःकुप्यमिच्छद्भिर्धनंवापृथिवीपतिः १
 याचःस्यात्तनातकैर्विप्रैरदित्संस्त्यागमर्हति ॥११३॥
 अकृतंचकृतात्क्षेत्राहोरजाविकमेवच १
 हिरण्यन्धान्यमन्नंचपूर्वम्पूर्वमदोषवत् ॥११४॥
 सप्तवित्रागमाधर्म्यादायोलाभःक्रयोजयः १
 प्रयोगःकर्मयोगश्चसत्प्रतियहएवच ॥११५॥

- विद्याशिल्पम्भृतिःसेवागोरक्ष्यंविपणिःकृषिः १
 धृतिर्भेक्षंकुसीदंचदशजीवनहेतवः ॥११६॥
 ब्राह्मणःक्षत्रियोवापिवृद्धिर्नैवप्रयोजयेत् १
 कामन्तुखलुधर्मीर्यन्दद्यात्पापीयसेऽल्पिकाम् ॥११७॥
 चतुर्थमाददानोऽपि क्षत्रियोभागभाषदि १
 प्रजारक्षन्परंशक्त्वाकित्विषात्प्रतिमुच्यते ॥११८॥
 स्वधर्मोविजयस्तम्यनाहपेस्यान्पराङ्मुखः १
 शस्त्रेणवैश्यान्क्षित्वाधर्म्यमाहारयेद्वलिम् ॥११९॥
 धान्येऽष्टमंविंशंशुल्कंविंशंकार्यापणावरम् १
 कर्मोपकरणाःशूद्राःकारवःशिल्पिनस्तथा ॥१२०॥
 शूद्रन्नुवृत्तिमाकांक्षन्क्षत्रमारोधयेद्यदि १
 धनिर्नवाभ्युपाराध्यवैश्यंशूद्रोजिजीविषेन ॥१२१॥
 स्वर्गार्थंनुभयार्थंवाविप्रान्नाराधयेत्तुमः १
 जातब्राह्मणशब्दस्यसात्यम्यकृतकृत्यता ॥१२२॥
 विप्रमेवेवशूद्रस्यविशिष्टंकर्मकार्थ्यते १
 यदतोऽन्यद्विकुरुतेतद्भवत्यस्यनिष्फलम् ॥१२३॥
 प्रकल्प्यातस्यतेर्वृत्तिःस्वकुटुम्बाद्यथार्हतः १
 शक्तिंचावेश्यदाक्ष्यंचभृत्यानांचपरिग्रहम् ॥१२४॥

- उच्छिष्टमन्नदातयंजीर्णानिवसनानिच १
 पुलाकाश्चैवधान्यानांजीर्णश्चैवपरिच्छदाः ॥१२५॥
 नशूद्रेपातकंकिञ्चिन्नचसंस्कारमर्हति १
 नास्याधिकारोधर्मेऽस्तिनधर्मात्प्रतिषेधनम् ॥१२६॥
 धर्मेऽसवस्तुधर्मज्ञाःसतांवृत्तमनुष्ठिताः १
 मंत्रवर्ज्यन्नदुष्यन्तिप्रशंसाम्प्राप्नुवन्तिच ॥१२७॥
 यथायथाहिमदृत्तमातिष्ठत्यनमूयकः १
 तथानश्वमंचामंचलोकम्प्राप्नोत्यनिन्दितः ॥१२८॥
 शक्तेनापिहिशूद्रेणनकाय्योऽधनसंचयः १
 शूद्रोहिधनमासाद्यब्राह्मणानेवबाधते ॥१२९॥
 एतेचतुर्णावर्णानामापद्धर्माःप्रकीर्तिताः १
 यान्सम्यगनुतिष्ठन्तोव्रजन्तिपरमंगतिम् ॥१३०॥
 एषधर्मविधिःकृत्स्नश्चातुर्वर्ण्यस्यकीर्तितः १
 अतःपरम्प्रवक्ष्यामिप्रायश्चित्तविधिंशुभम् ॥१३१॥

॥ इतिमानवेधर्मशास्त्रेभृगुप्रोक्तायांसंहितायाम् ॥

॥ दशमोऽध्यायः ॥



॥ मानवेधर्मशास्त्रेभृगुप्रोक्तायांसंहितायांएकादशोऽध्यायः ॥

सान्तानिकंयस्यमाणमध्वगंसार्ववेदसम ॥ १ ॥

गुर्वर्थंमपितृमात्रर्थंस्वाध्यायार्थ्युपतापिनः ॥ २ ॥

नवेनानस्नातकान्विद्याद्ब्राह्मणान्धर्मभिस्तृकान् ॥ ३ ॥

निःस्वेभ्योदेयमेतेभ्योदानंविद्याविशेषतः ॥ ४ ॥

एतेभ्योहिद्विजाय्येभ्योदेयमन्नंसदक्षिणम् ॥ ५ ॥

इतरेभ्योवहिवेदिकृतान्नन्देयमुच्यते ॥ ६ ॥

सर्वरत्नानिराजानुयथार्हम्प्रतिपादयेत् ॥ ७ ॥

ब्राह्मणान्वेदविदुषोयज्ञार्थंचैवदक्षिणाम् ॥ ८ ॥

कृतदारोपरानदारान्भिसित्वायोधिगच्छति

रतिमात्रम्फलन्तस्यद्रव्यदातुस्तुमन्ततिः ॥ ९ ॥

धनानितुयथाशक्तिविप्रेषुप्रतिपादयेत् ॥ १० ॥

वेदवित्मुविविक्तेषुप्रेत्यस्वर्गसमश्नुते ॥ ११ ॥

यस्यत्रैवार्षिकम्भक्तम्पर्याप्तम्भृत्यवृत्तये ॥ १२ ॥

अधिकंवापि विद्येतससोमम्पातुमर्हति ॥ १३ ॥

- अतःस्यत्पीयसिद्रथेयःसोमम्पिपयतिद्विजः १
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- इयंविशुद्धिरदिताप्रमाप्याकामतोद्विजम् १
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- एषाविचित्राभिहितामुरापानस्यनिष्कृतिः ।
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- घृतकुम्भं वराहेन तिलद्रोणेन तु तिमिरी १
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- अन्नाद्यजानांसन्नानारसजानांचसर्वशः १
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- अभोज्यानान्तुभुक्तान्नंस्त्रीशूद्रोच्छिष्टमेव च १
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 तावद्भवत्यप्रयतो यावन्नन्नं व्रजत्यधः ॥१५३॥
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- एषोऽनाद्यादनस्योक्तोऽवतानां विविधो विधिः १
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- एषाम्पापकृतामुक्ताचतुर्णामपि निष्कृतिः ॥ १
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- एतमेवविधिकुर्याद्योषित्सुपतितास्वपि ।
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- तपमेवविशुद्धस्यत्रात्मणस्यदिवोकसः ।
 इज्याप्रतिगृह्णन्तिकामान्संवर्द्धयन्तिच ॥२४२॥
 प्रजापतिरिदंशास्त्रन्तपसेवामृजत्प्रभुः ।
 तथैववेदानृषयस्तपसाप्रतिपेदिरे ॥२४३॥
 इत्येतत्तपसोदेवामहाभाग्यम्प्रचक्षते ।
 सर्वस्यास्यप्रपश्यन्तस्तपसःपुण्यमुत्तमम् ॥२४४॥
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 यथेधस्तेजसावद्विःप्राप्तन्निर्दहतिक्षणात् ।
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 इत्येतदेनसामुक्तम्प्रायश्चित्तंयथाविधि ।
 अतर्द्वरहस्यानाम्प्रायश्चित्तंनिबोधत ॥२४७॥
 सद्याहृतिप्रणवकाःप्राणायामास्तुषोऽश ।
 अपिभ्रणहणम्मासात्पुनन्त्यहरहःकृताः ॥२४८॥
 कोत्संजप्त्वापदत्येतद्वासिष्ठंचप्रतीत्युचम ।
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 अपहृत्यमुवर्णन्तुक्षणाद्भवतिनिर्मलः ॥२५०॥

- हविष्यन्तीयमभ्यस्यनतमंहृतीतिच १
जपित्वापौरुषंसूक्तमुच्यतेगुरुतत्पगः ॥२५१॥
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अवेत्यृचंजपेदब्दंयत्किंचिदमितीतिवा ॥२५२॥
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अब्दार्द्धमिन्द्रमित्येतदेनस्वीसप्तकंजपेत् १
अप्रशस्तन्तुकृत्वाऽसुमासमासीतभक्षभुक् ॥२५५॥
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अभ्यस्याब्दम्पावमानीर्भेक्षाहारोविशुध्यति ॥२५७॥
अरण्येवात्रिरभ्यस्यप्रयतोवेदसंहिताम् १
मुच्यतेपातकैःसर्वैःपराकैःशोधितस्त्रिभिः ॥२५८॥
त्र्यहन्त्पवसेद्युक्तस्त्रिरद्वौभ्युपयन्नपः १
मुच्यतेपातकैःसर्वैस्त्रिर्जपित्वाऽयमर्पणम् ॥२५९॥

यथाश्वमेधः क्रतुरादसर्वपापापनोदनः ॥ १ ॥
 तथाश्वमर्षणं मूक्तं सर्वपापापनोदनम् ॥ २६० ॥
 हत्वा लोकानपीमांस्त्रीनश्नन्नपियतस्ततः ॥ १ ॥
 ऋग्वेदन्धारयन्विप्रो नैनः प्राप्नोति किञ्चन ॥ २६१ ॥
 ऋक्संहितां त्रिरभ्यस्य यजुषां वासमाहितः ॥ १ ॥
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 यथा महाहृदं प्राप्य क्षिप्तं लोष्टं विनश्यति ॥ १ ॥
 तथा दुश्चरितं सर्ववेदे त्रिवृतिमञ्जति ॥ २६३ ॥
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 एष श्रेयस्त्रिवृद्देवो यो वेदेन स वेदवित् ॥ २६४ ॥
 आश्रयन् त्र्यक्षरम् ब्रह्म त्रयीयस्मिन् प्रतिष्ठिता ॥ १ ॥
 स गृह्योऽन्यस्त्रिवृद्देवो यस्तं वेदसवेदवित् ॥ २६५ ॥

॥ इति मानवेधर्मशास्त्रे भृगुप्रोक्तायां संहितायाम् ॥

॥ एकादशोऽध्यायः ॥

॥ मानवेधर्मशास्त्रेभृगुप्रोक्तायांसंहितायांद्वादशोऽध्यायः ॥

चातुर्वर्ण्यस्यकृत्स्नोऽयमुक्तो धर्मस्त्वयानघ ॥ १ ॥
 कर्मणाम्फलनिर्वृतिंशंसनस्तत्त्वतः पराम् ॥ ११ ॥
 सतानुवाच धर्मात्मा महर्षिन्मानवोभृगुः ॥ १ ॥
 अस्य सर्वस्य शृणुत कर्मयोगस्य निर्णयम् ॥ २ ॥
 शुभाशुभफलं कर्ममनोवाग्देहसम्भवम् ॥ १ ॥
 कर्मजागतयो नृणामुत्तमाधममध्यमाः ॥ ३ ॥
 तस्येह त्रिविधस्यापित्र्यधिष्ठानस्य देहिनः ॥ १ ॥
 दशलक्षणयुक्तस्य मनोविद्यात्प्रवर्तकम् ॥ ४ ॥
 परद्रवेष्वभिध्यानम्मनसा निष्ठचिन्तनम् ॥ १ ॥
 वितथाभिनिवेशश्च त्रिविधं कर्ममानसम् ॥ ५ ॥
 पारुथ्यमनृतं चैव पैशुन्यं चापि सर्वशः ॥ १ ॥
 असम्बद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम् ॥ ६ ॥
 अदत्तानामुपादानं हिंसा चैवाविधानतः ॥ १ ॥
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- मानसम्मनसेवायमुपभुङ्क्तेभुभानुभम् १
 वावावावाकृतंकर्मकायेनैवचकारिकम् ॥८॥
 शरीरजैःकर्मदोषैर्यातिस्थावरतान्नरः १
 वाचिकैःपक्षिमृगताम्मानमेरन्त्यजातिताम् ॥९॥
 वाग्दण्डोऽथमनोदण्डःकायदण्डस्तथैवच १
 यस्येतेनिहिताबुद्धौत्रिदण्डीतिसञ्च्यते ॥१०॥
 त्रिदण्डमेतन्निक्षिप्यसर्वभूतेषुमानवः १
 कामक्रोधोतुसंयम्यततःसिद्धिन्नियच्छति ॥११॥
 योऽस्यात्मनःकारयितातंक्षेत्रज्ञम्प्रचक्षते १
 यःकरोतितुकर्माणिसभूतात्मोच्यतेबुधेः ॥१२॥
 जीवसंज्ञोऽन्तरात्मान्यःसहजःसर्वदेहिनाम् १
 येनवेदयतेसर्वमुखन्दुःखंचजन्ममु ॥१३॥
 तावुभौभूतसम्पृक्तौमहानक्षेत्रज्ञएवच १
 उच्चावचेषुभूतेषुस्थितन्तंवाप्यतिष्ठतः ॥१४॥
 असंख्यामूर्तयस्तस्यनिष्पतन्तिशरीरतः १
 उच्चावचानिभूतानिमततंचेष्टयन्तिथाः ॥१५॥
 पंचभ्यएवमात्राभ्यःप्रेत्यदुष्कृतिनान्नृणाम् १
 शरीरंयातनार्थीयमन्यदुत्पद्यतेध्रुवम् ॥१६॥

- तेनानुभूयतायामीःशरीरेणेहयातनाः ।
तास्वेवभूतमात्रासुप्रलीयन्तेविभागशः ॥१७॥
- सोऽनुभूयासुखोदकीन्दोषान्विषयसंगजान् ।
यपेतकल्मषोऽभ्येतितावेवोभौमहोजसौ ॥१८॥
- तौधर्मम्पश्यतस्तस्यपापंचातन्द्रितौसह ।
याभ्याम्प्राप्नोतिसम्पृक्तःप्रेत्येहचसुखामुखम् ॥१९॥
- यद्याचरतिधर्मसंप्रायशोऽधर्ममल्पशः ।
तैरेवचावृतोभूतैःस्वर्गेमुखमुपाप्नुते ॥२०॥
- यदितुप्रायशोऽधर्मसेवतेधर्ममल्पशः ।
तैर्भूतैःसपरित्यक्तोयामीःप्राप्नोतियातनाः ॥२१॥
- यामीस्तायातनाःप्राप्यसजीवोवोतकल्मषः ।
तान्येवपंचभूतानिपुनरभ्येतिभागशः ॥२२॥
- एतादृष्टाऽस्यजीवस्यगतीःस्वेनैवचेतसा ।
धर्मतोऽधर्मतबैवधर्मेदध्यात्सदामनः ॥२३॥
- सम्बन्धजस्तमबैवत्रोन्विद्यादात्मनोगुणान् ।
यैर्बाप्येमान्स्थितोभावान्महान्सर्वानशेषतः ॥२४॥
- योयदैपांगुणोदेहेसाकल्येनातिरिच्यते ।
सतदातहुणप्रायन्तंकरोतिशरीरिणम् ॥२५॥

- सन्त्यज्ञानन्तमोऽज्ञानंरागद्वेषोरजःस्मृतम् ।
 एतद्व्याप्तिमदेतेषां सर्वभूताश्रितं वपुः ॥२६॥
 तत्रयत्प्रीतिसंयुक्तं किंचिदात्मनिलक्षयेत् ।
 प्रशान्तमिवशुद्धाभं सन्त्यन्तदुपधारयेत् ॥२७॥
 यन्नुदुःखसमायुक्तमप्रीतिकरमात्मनः ।
 तद्रजोप्रतिषेधं विद्यात्सततंहारिदेहिनाम् ॥२८॥
 यन्मुष्यान्मोहमंयुक्तमव्यक्तं विषयात्मकम् ।
 अप्रतर्क्यमविज्ञेयन्तमस्तदुपधारयेत् ॥२९॥
 त्रयाणामपि चैतेषां गुणानां यः फलोदयः ।
 अव्योमध्यां जघन्यश्च नम्रवक्ष्याम्यशेषतः ॥३०॥
 वेदाभ्यामस्तपोज्ञानं शौचमिन्द्रियनियमः ।
 धर्मक्रियात्मचिन्ता वसात्त्विक्कं गुणलक्षणम् ॥३१॥
 आरम्भश्चिताऽधैर्यमसत्कार्यपरिग्रहः ।
 विषयोपसेवाचाजस्रं राजसं गुणलक्षणम् ॥३२॥
 लोभः स्वप्नोऽधृतिः क्रौर्यं नास्ति क्वचिन्नवृत्तिता ।
 याचिष्णुता प्रमादश्च तामसं गुणलक्षणम् ॥३३॥
 त्रयाणामपि चैतेषां गुणानां त्रिषु तिष्ठताम् ।
 इदं सामासिकं ज्ञेयं क्रमशोगुणलक्षणम् ॥३४॥

- यत्कर्मकृत्वाकुर्वन्करिष्येवलज्जति १
 तज्ज्ञेयंविदुषासर्वन्तामसंगुणलक्षणम् ॥३५॥
 येनास्मिनकर्मणालोकेख्यातिमिच्छन्तिपुष्कलाम् १
 नचशोचत्यसंपत्तौतद्विज्ञेयन्तुराजसम् ॥३६॥
 यत्सर्वेणेच्छन्तिज्ञातुंयन्नलज्जतिचाचरन् १
 येनतुयतिचात्माभ्यन्तस्त्वगुणलक्षणम् ॥३७॥
 तमसोलक्षणंकामोरजसस्त्वर्थोऽच्यते १
 सत्त्वस्यलक्षणंधर्मःश्रेष्ठमेवायथोत्तरम् ॥३८॥
 येनयांस्तुगुणेनैषांसंसारान्प्रतिपद्यते १
 तान्समामेनवक्ष्यामिसर्वस्यास्ययथाव्रतम् ॥३९॥
 देवत्वंसात्त्विकायान्मिमनुष्यत्वंचराजसाः १
 तिर्यक्त्वंतामसानित्यमिन्येषात्रिविधागतिः ॥४०॥
 त्रिविधात्रिविधेषांतुविज्ञेयागौणिकीगतिः १
 अधमामध्यमाभ्याचकर्मविद्याविशेषतः ॥४१॥
 स्थावराःकृमिकीटाश्चमत्स्याःसर्पाःसकच्छपाः १
 पशवश्चमृगाश्चैवजघन्यातामसीगतिः ॥४२॥
 हस्तिनश्चतुरंगाश्चशृङ्गाम्लेच्छाश्चगर्हिताः १
 सिंहाद्याघ्रावराहाश्चमध्यमातामसीगतिः ॥४३॥

- चारणाश्चपुष्पाश्चपुरुषाश्चैवदाम्भकाः ।
 रक्षांसिचपिशाचाश्चतामसीषूत्रमागतिः ॥४४॥
 ब्रह्मामन्त्रानटाश्चैवपुरुषाःशस्त्रवृत्रयः ।
 दूतपानप्रसक्ताश्चजघन्याराजसीगतिः ॥४५॥
 राजानःक्षत्रियाश्चैवराक्षांचैवपुरोहिताः ।
 वादयुद्धप्रधानाश्चमध्यमाराजसीगतिः ॥४६॥
 गन्धर्वागुह्यकायक्षाविबुधानुचराश्चये ।
 नथैवाप्सरसःसर्वााराजसीषूत्रमागतिः ॥४७॥
 तापसायतयोविप्रायेचयैमानिकागणाः ।
 नक्षत्राणिचदेत्याश्चप्रथमासात्त्रिकीगतिः ॥४८॥
 यज्यान्ऋषयोदेवावेदाज्योतीषिवत्सराः ।
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- यांयांयोनित्तुजीवोऽयंयेनयेनेहकर्मणा १
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- धान्यंहृत्वाभवत्याखुःकास्यंहंसोजलंस्त्वः १
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- जरां वैवाप्रतीकारां षाधिभिर्बोपपीडनम् १
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- तादृशेन शरीरेण तत्तत्फलमुपाप्नुते ॥८१॥
- एष सर्वः समुद्दिष्टः कर्मणां वः फलोदयः १
- नेः त्रेयसं कर्मविधिं विप्रस्येमन्निबोधत ॥८२॥
- वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणां च संयमः १
- अहिंसा गुणसेवा च निःत्रेयसकरम्परम् ॥८३॥
- सर्वेषामपि चैतेषां शुभानामिह कर्मणाम् १
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- तद्व्ययं सर्वविद्यानां प्राप्य ते स्वमृतन्ततः ॥८५॥
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- त्रेयस्करतरं ज्ञेयं सर्वदा कर्म वैदिकम् ॥८६॥
- वैदिके कर्मयोगे तु सर्वाण्येतान्यशेषतः १
- अन्तर्भवन्ति क्रमशस्तस्मिंस्तस्मिन् क्रियाविधौ ॥८७॥
- सुखाभ्युदयिकं चैव नैः त्रेयसिकमेव च १
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- इहचामुत्रवाकाम्यम्प्रवृत्तं कर्मकीर्त्यते ॥ १ ॥
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- शब्दःस्पर्शरूपरसगन्धषड्विंशतिः १
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- नैःत्रेयसमिदं कर्मयथोदितमशेषतः १
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- एतद्बोधिहितं सर्वन्निःश्रेयसकरम्परम् १
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इत्येतन्मानवंशास्त्रभृगुप्रोक्तम्पठन्दिजः १

भवत्याचारवान्नित्यंयथेष्टाम्प्राप्नुयात्कतिम् ॥१२६॥

॥ इतिमानवेधर्मशास्त्रेभृगुप्रोक्तायांसंहितायाम् ॥

॥ द्वादशोऽध्यायः ॥

॥ इतिमनुसंहितासमाप्ता ॥

॥ शुभम्भूयात् ॥

NOTES ON THE TEXT.

GENERAL NOTICE OF THE TEXT.

IN undertaking to print the *Institutes of MENU* in their original language, it became a matter of the first importance to collect as many manuscripts as could be obtained, and to have the power of collating the rest at pleasure. The difficulties attendant upon such an enterprise were, it will be evident, much enhanced by the distance, which my regular duties at this College forced me to be at from the press, during the printing of the greatest portion of the work. In editing Oriental works in the East, much aid is derived from native assistants: but in this country, every deficiency found in the compositor must be supplied by the editor: for the former is often ignorant of the very names and powers of the letters of the language in which the work is to be printed. Errours of the gravest nature must consequently be the result without the most unceasing watchfulness; and more particularly at the commencement of the undertaking. At length something like a language of the nursery arises between the editor and the compositor, which in the course of the progress of the work enables them to come to a mutual understanding of what is required. This answers on all common occasions; but is insufficient, and often useless,
in

in all anomalous cases. To remedy an evil of such magnitude, and which seemed to set all hope of accuracy at defiance, I contrived the following plan. All the *Déva Nāgarī* types were arranged according to their classes and combinations, and every character, whether single or compound, was numbered. A copy of the alphabet thus arranged was put into the hands of the compositor, and, when any correction was to be made, the shape and number of the letter were specified in the margin of the proof-sheet. The result I trust will be found to be, that the present work will bear a fair comparison, for typographical accuracy, with most Oriental publications.

As my object was to make the text as clear and easy for the student as was consistent with the rules laid down by native grammarians, I have introduced the *ardd'hácára*, or apostrophe ('), in every instance where the strict rule of grammar would authorise its insertion; namely, wherever a final आ, ए, or ओ was followed by an initial अ. At the same time it is right to state that, from an inspection of different mss. as well as of the Sanscrit works printed in India, it seems to be introduced at pleasure, wherever any final vowel is followed by an initial अ. To have imitated the native copyists in this deviation from grammar, would have been to introduce confusion instead of clearness into the text. Its admission being simply to point out that an initial vowel अ had been elided, we cannot, with any pretension to accuracy, allow its being inserted where two vowels are in a state of coalescence, or where an initial अ is preceded by a dissimilar vowel; as in the following instances,

instances, which are taken from the Calcutta edition of *MENU*, viz. ब्राह्मणस्याभृगम् Chap. iv. v. 167, स्रवत्यन्नीकृतम् Chap. ii. v. 74, and elsewhere.

Though the Calcutta edition has been made the foundation for the present text, I have, after a careful comparison with several mss. assumed to myself, the right of an editor, to substitute whatever I conceived a better reading. As often as this has been the case, I have stated my reasons for making the emendation in the notes. Perhaps some scholars will be of opinion, that this power ought to have been exercised more frequently than has been done. It appears to me, however, that very considerable caution should be shewn in altering the texts of ancient works. Anomalous forms of grammar and diction may have been admissible at the period in which they were composed, of which grammars make no record, or with which we are unacquainted from our imperfect knowledge of original treatises on the subject. I refer to the notes for many particulars that will elucidate and support this remark.

The Calcutta edition of *MENU*, published by BA'BU' RA'M, though perhaps the most accurate of the works printed at his press, has many errors. Some relate to the text itself, others arise from the slovenly and indistinct manner in which the natives of Bengal Proper sound certain letters, and which consequently extends to the indifferent use of one for the other in writing, as a ज्ञ for a य, and a व for a व, and *vice versa*. The irregular use of the last two letters for one another extends, nearly, to every verse in that edition. Many errors result from carelessness

ness in the correction of the press. A list of them is subjoined to that edition ; but it is so defective, that it might have been omitted without any essential loss to the work.

Having made the above remarks upon the Calcutta edition, it is but just to state, that that work is, for a native publication, very respectably edited. This latter remark, when contrasted with what has been before observed, conveys no inconsistency or contradiction ; for it will be obvious that the business of collating, emending, and printing MSS. is too novel in its nature in India, to have formed those habits in the inferior scholars, who would have the charge of preparing them for the press, to admit even a reasonable presumption, that that degree of skill has been yet attained which is essential to the restoration of the text of an ancient author. Having stated this, I feel it but due to myself, to say, that I mean not by such a remark to be supposed to infer that the present text is faultless. Much I have no doubt remains to be done ; and a comparison with other MSS. will help to clear up any difficulties that still remain.

From the good sense displayed by CULLU'CA BHATTA in his comment on MENU, styled *Menwart'ha Muctávali*, it is much to be regretted, that we have not a copy containing the undoubted text as restored by him. Had we this, little I am convinced would then be required in the way of emendation ; for it appears to me that there is much reason to believe, that self-conceited and ignorant transcribers have occasionally tampered with the text as printed in the Calcutta edition. Thus the manuscript No. II.,
does

does not always agree with that edition about certain words, though there is a perfect conformity between them in the *dicta* of the legislator. A reference to the remarks made upon No. II. will explain this subject.

In conformity with the mode practised in Bengal, the exact and definite nasal character, suitable to the case, has been occasionally printed. This has been more particularly attended to at the end of a hemistich, where the definite letter ऋ has been uniformly printed instead of the *anuswāra* (•), as often as the verse ended with it. We are very nearly placed, with regard to Oriental printing, in the same situation as the first inventors of the art; and it appears to me that the editors of the works printed in Calcutta have shewn their good sense in making use of the proper and definite nasal letter, wherever their space would admit it. The unequalled perfection of the Sanscrit alphabet consists in its containing a definite representative of every sound in the language; and it would be to show ourselves insensible of its merits over every other system of orthography, if we did not take advantage of its exactness, whenever there was no other reason to be adduced against it, but the careless habits of copyists. In following the plan of the Calcutta editors no rule of grammar is violated, and we are thereby enabled to bring the opinions of the natives themselves in support of the mode adopted in this work.

NOTES.

THE following description is designed to explain the nature of the authorities consulted in the course of printing this work.

No. I.

The Calcutta edition of the text of MENU, accompanied by the admirable comment of CULLU'CA BHATTA, styled *Menwari'ha Muctávali*. The preceding GENERAL NOTICE contains every remark I have thought necessary to make upon this edition.

No. II.

A very valuable manuscript of the text of MENU, accompanied by the comment of CULLU'CA BHATTA. This is one of the numerous MSS. presented by H. T. Colebrooke Esq. to the East-India Company. It is marked J. ^{p.}177, in the catalogue of their library. This manuscript appears to me to be that which was followed by the editors of the Calcutta edition. The agreement between them is too remarkable, not to have arisen from the one having been subservient to the other; either the Calcutta edition has been printed from this, or the latter has

been corrected subsequently from it. In many cases where this copy agreed with the other mss. it has been altered, and these changes agree entirely with the text in the Calcutta edition; though it occasionally happens that such alterations are not emendations of the text. As they have been made with a very glossy ink they are easily detected.

It is not an ancient copy, and will be quoted as No. II.

No. III.

For this valuable copy I am indebted to the kindness of Mr. Charles Wilkins, who lent it to me out of his private collection. He had it copied for him by a Maharatta *pandit*, who was afterwards employed by Sir William Jones. The large and beautiful copy of the *Rāmāyana*, which is now in the library of the Royal Society, was transcribed by this copyist. The work in question is written in a very handsome and elegant hand. The words are released from their *sandhi*, and stand apart. It contains only the text; but I do not think it was copied from that established by CULLU'CA BHATTA; neither are its readings the same as those given by ME'D'HA'TITHI. There are many redundant verses, and frequent substitution of synonymous terms for those found in the Calcutta edition; but with these exceptions there is a general agreement with the latter work. When quoted, it will be called "Mr. Wilkins' manuscript, or copy."

No.

No. IV.

I consider this manuscript as the most valuable check upon the Calcutta edition it has been in my power to consult. It is one of those presented to the East-India Company by the GAIKAWA'R, and was evidently copied out for that purpose. Hence it has not had the advantage of being corrected and collated in the course of perusal; but its errors are merely those of a man who did not understand what he was copying, though careful in the execution of his work. The mistakes are confined to obscure compound letters, which are easily understood by the help of the Calcutta edition itself. There is often a surprising agreement between it and that work, even when all other authorities differ; an agreement so remarkable, that it would almost lead to a suspicion that it had been copied from it, if there were not occasionally the most remarkable discrepancies. Very often it has served to point out that an *anuswāra* had been omitted in the Calcutta edition. But its chief use, as being an independent text from the Western side of India, will be obvious, when it is remembered, that all the other copies were written on the Bengal or Eastern side of the peninsula, and may possibly have been copied in regular succession from one another; thereby perpetuating and multiplying errors of the most serious nature. It contains some verses that are not adopted by CULLU'CA BHATTA; and there are occasionally some couplets deficient: it has no comment. Whenever alluded to in
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the notes, it will be quoted as the "Bombay copy, or manuscript."

No. V.

This is one of the mss. presented by Mr. H. T. Colebrooke to the East-India Company, and is included in two volumes: the first, marked J. ¹, contains the first six chapters, and the second, J. ², comprises the last six chapters. It is a very carefully written manuscript, in a singularly compact and mature hand. The diphthongs are written like those of the provincial alphabet of Bengal; and the shape of the letters may be considered an approximation between the *Déva Nágari* and the *Bengálí*. I conjecture that it may have been written on the Western or North-Western side of India, as the letters ॠ and ॡ are frequently substituted for each other. Its date, which was written at the same time with the rest of the work, and found at the end of the ninth chapter, is 1648 of the *Sanvat*; which makes it 232 years old (A. D. 1824).

This work contains the text and comment of *ME'D'HA'-TITHI*, the son of *VI'RA SWA'MI'*, whose name is written at the end of each chapter. It is a very valuable manuscript, though deficient in many places, owing to its having been copied from an incomplete or defaced work. Its deficiencies are marked by blanks. Its readings are in general very good; but it, in common with the other two copies of *ME'D'HA'-TITHI*, differs extremely in the eighth chapter from the other mss. But these differences, and the deficiencies, will be best observed in the course
of

of perusing the notes. It likewise contains in several places redundant verses.

If a conjecture might be offered, with regard to ME'D'HA'-TITHI's comment and text, as appearing in this copy and in Nos. VI. and VII. it would be, that in the frequent transcriptions the work had undergone, (a proof of its antiquity), the labours of CULLU'CA BHATTA were rendered necessary, not merely for the purpose of giving a more clear and concise explanation of the text of MENU, but in reality to re-establish its true readings. No two comments of any authors can vary more in manner, and perhaps, in merit, than those of ME'D'HA'-TITHI and CULLU'CA BHATTA. The prolixity and obscurity of the former, and the conciseness, clearness, and precision of the latter, quite justify the high eulogium pronounced upon it by Sir William Jones, in his preface to the English translation. It is sometimes very curious to observe how CULLU'CA BHATTA follows his predecessor; very often adopting his particular terms, when he agrees with him, and condensing in an admirably clear and masterly style, the jut of the other's remarks. His good sense is equally shewn in entering into detailed explanations of any obscure expression, though ME'D'HA'-TITHI had, perhaps, been extremely concise in its elucidation, or altogether silent. Yet it very often happens that the prolixity of ME'D'HA'-TITHI explains a technical or local expression, of which the *European* student might seek for in vain in the Dictionaries; and which CULLU'CA has left unnoticed, from conceiving, perhaps,

that it was familiarly understood, and required no interpretation.

These two volumes will be quoted as No. V.

No. VI.

I have under this number classed two volumes, the first containing the first six chapters, and the latter the remaining six. They are of those presented to the East-India Company by Mr. H. T. Colebrooke. The first volume is marked in the catalogue of the East-India Company's Library, J. 233; the second J. 201. They contain the text and comment of *ME'D'HA'TITHI*. Though I have ranged them together for the sake of reference, the first volume is a much older and better written work than the second; yet there is a great resemblance between them. They form together a valuable work: when quoted here they will be called No. VI.

No. VII.

Under this head I have included four volumes, the first of which, marked J. 198, contains the three first chapters, the second, numbered J. 199, comprises the fourth, fifth, sixth and seventh. In the third volume, J. ²⁰⁰, are the eighth, tenth and eleventh chapters. The ninth chapter, marked J. 142, forms a distinct volume, and the twelfth is altogether wanting. It is one of those presented by Mr. H. T. Colebrooke, to the East-India Company. When copied originally, this work was extremely faulty, but it has been collated, and there is
not

not a page without a dozen obliterations, often of whole lines. It is very frequently imperfect. This likewise contains the text and gloss of ΜΕ'D'ΗΑ'ΤΙΤΗΙ, and will be quoted as No. VII.

No. VIII.

This manuscript contains only the last six chapters, with the exception of the ninth, of the text and comment of ΜΕ'D'ΗΑ'ΤΙΤΗΙ, and was presented to the East-India Company by Mr. H. T. Colebrooke, and is marked J, 149. It has been of little or no use, being destitute of any marks or divisions to distinguish the text from the comment. By occasional marginal insertions, it would seem to have been collated, but, like No. VII., it is full of obliterations.

N.B. I had not possession of Nos. V., VI., VII. and VIII., till the fifth chapter was printed off; but Mr. C. J. Mickle of the East-India Company's library, with the most obliging readiness, occasionally consulted them for me, and sent a transcript of any reading I was desirous of comparing with the authorities I had by me.

No. IX.

A manuscript belonging to the collection of the late Sir William Jones, and now in the possession of the Royal Society, containing but the text of ΜΕΝΥ. It is marked *a* 37, and has occasionally the meaning of, a word in latin, apparently in the hand-writing of its former possessor. It is noted as "*imperfect*" in the catalogue made

out

out by Mr. Wilkins. It, as well the next (*b* 37), was occasionally consulted, when I happened to be in town; but neither of them was of any essential use.

No. X.

This is in the same collection as the foregoing, and is marked *b* 37. It is described as "*very imperfect*" by Mr. Wilkins. This and the former, when quoted, will be alluded to as *a* or *b* 37. R. S., or of the Royal Society's library.

When the text of the Calcutta edition agreed with Mr. Wilkins' manuscript and Sir W. Jones' translation, it was considered to be good, and generally no further collation took place; except in cases where there was reason to doubt of the grammatical form of a word; but when there appeared a disagreement, further reference was made to the other authorities, and the differences discovered are recorded in the following notes.

CHAP. I.

Verse 4, hemistich 2. In the Calcutta edition the strict CHA grammatical forms, deducible from the rules of euphony, are generally printed; in such cases I have preferred following it to copying the more popular and familiar modes. Thus, in this hemistich we find in that edition महर्षीच्चयताम् compounded of महर्षीन् चयताम्.

V. 20, h. 2. The form यावतिथः is not found, as a derivative, among the terminations in Mr. Wilkins' grammar; but it occurs in Forster's Essay, pages 584, 596, and 648, as an irregular suffix to form nouns of number, weight, and measure. The technical termination is termed तिथ. The final त् of the words ending in वत् is dropped. This termination may be subjoined to the following words, viz. एतावत्, गण, तावत्, पूग, यावत्, बहु, and संघ.

V. 38, h. 1. I have not deviated from the Calcutta edition in the form मेघाँश्च, in which the ° seems indifferently used for the *anuswāra*, when followed by a sibilant. Perhaps it may be here employed on account of the preceding heavy letter.

V. 55, h. 1. The Bombay ms. and that of Mr. Wilkins, read तमोयदा instead of तमोयं; but Nos. II. V. VI. and VII. agree with the Calcutta, and the present, text.

V. 59, h. 2. All other authorities differ from the text, the Calcutta edition, and No. II. in giving सर्वमेव instead

CHAP. I. of सर्वमेघः; but I have preserved the reading in the Calcutta edition, taking it for granted, that when the sense was good, and agreed with Sir William Jones' translation, such readings would be, most likely, those that were sanctioned by the authority of CULLU'CA BHATTA. It is only when I have had reason to think that *his* text had been altered that I have ventured to make an emendation.

V. 64, h. 2. The Bombay ms. agrees with Mr. Wilkins' in reading तावता in the second hemistich for तावतः. Nos. II. V. and VII. however, agree with the present text.

V. 72, h. 2. The Calcutta edition reads तावतीरात्रिमेवच, thus making a false concord. All the other authorities agree with our text. The ms. No. II. was originally the same as the rest; but has subsequently been altered to तावतीरात्रिमेवच which would be more correct than the Calcutta edition, if the accusative were required. But it will be clear that the last half of the hemistich is not under the same government as अहन्, but is quite independent, being merely supplied, as is remarked by CULLU'CA, to complete the verse. The reader will notice, that in the measure of sixteen syllables to the hemistich, in which this work is composed, the foot which contains eight syllables generally comprises a complete sense in itself. This peculiarity has often been of use in ascertaining the sense and genuineness of the text.

V. 81, h. 2. The Calcutta edition, and the ms. No. II. agree in reading प्रतिवर्त्तते while all the other authorities

give उपवर्त्तते. The former reading seems most analogous, CHAP. I as the idea of a *return* conveyed by प्रति seems peculiarly apt for the sense of the verse, “ *No advantage reverts to man by iniquity.*” It will be seen in the course of the notes, that the prepositions are frequently interchanged in the Calcutta edition; and the editors of that work have often made mistakes in substituting निः for नि. This has not been from oversight, because the same alteration had been previously made in No. II., but fortunately (as has been already stated) in a glossy ink, which admits of their being easily observed.

V. 83, h. 2. All the authorities differ from the Calcutta edition and No. II. They all read त्वेषावयः in the second hemistich, for त्वेषामायुः; the difference, however, is quite immaterial.

V. 89, h. 2. I have put the word प्रसक्तिः as found in all the authorities, in the accusative case, it being clearly under the government of अकल्पयत् in the preceding verse. In the Calcutta edition and in No. II. it is spelt as if derived from शक् “ *be able*,” but it will be evident that it should be from the root घञ् “ *adhere*,” (see Chap. IV. v. 16 and elsewhere); the passage implying “ *non-attachment to sensualities.*” The other authorities likewise give समादिशत् for समासतः.

V. 106, h. 2. All the other mss. differ from the Calcutta edition and No. II. and give सततं for आयुषं; but Nos. V. VI. and VII. agree with those two in reading निःश्रेयसं, while the Bombay and Mr. Wilkins’ ms. read नैःश्रेयसं. In verses 334 of Chap. IX., and 82, 83, and 107

of

CHAP. I. of Chap. xii. may be seen similar phrases: both forms are correct.

V. 112, h. 2. The Calcutta edition, contrary to No. II. reads कल्पः in the nominative case, and puts its adjective in the same case to agree with it; but it is clearly an error, for कल्पः in common with all the other things enumerated, is in the accusative case, and is governed by उक्तवान् of v. 118. The Bombay and Mr. Wilkins' ms. support No. II. This verse, and several more at the end of this chapter, are wanting in the copies of ME'D'HA-TITHI's text and comment.

CHAP. II.

CHAP. II. Verse 33, hemistich 2. The Bombay copy gives मनोरमं for मनोहरं; in this it is supported by that of Mr. Wilkins, but all the others agree with the text. The latter epithet is extremely common, pervading the dialects; but the former is less frequent.

V. 44, h. 2. In Mr. Wilkins' ms. and in Nos. V. VI. and VII. सूत्रिकं occurs for सौत्रिकं, but the Bombay copy has सूत्रकं. Frequent variations of a similar nature will be observed to occur in the course of the notes. The other authorities agree with the text.

V. 63, h. 2. Mr. Wilson's dictionary gives प्राचीनावीती instead of प्राचीनआवीती. Mr. Wilkins' and the Bombay ms. Nos. V. and VII. read प्राचीनमावीती, thus interposing

a म to eke out the measure, which is effected in the text CHAP. II. by the inherent vowel अ. Nos. II. and VI. agree with the Calcutta edition and the text.

V. 74, b. 2. The Calcutta edition and No. II., from which that work was most probably printed, read the last word of this couplet विशीर्यति in the *parasmaipada*, or active form, as if it belonged to the fourth conjugation, while the other authorities have विशीर्यते. All the lists of roots in my possession, viz. those of Mr. Wilkins, Mr. Wilson, Foster, and those of Dr. Carey in the *Bengali* and *Déva Nágari* characters, state the root शृ “injure” to be of the ninth conjugation. To suppose the Calcutta edition and No. II. to be right, we must allow the root to belong to the fourth conjugation, and the lists to be defective. I have followed the other authorities; first, because they are the most numerous, and harmonize with the lists of roots and the grammars; and secondly, because if the root should eventually be found to be of the fourth conjugation, the form विशीर्यते will still be correct, as there is not the least difference of form between the *átmanépada*, or middle voice, of the fourth conjugation and the passive voice. It must not be omitted, that the form विशीर्यति, as if it belonged to the fourth conjugation, is found in the comment of the Calcutta edition and in No. II., Chap. III. v. 226. The sense too seems to require a neuter, and not a passive verb.

It is to be remarked, that the fourth conjugation contains the great body of the neuter verbs, while at the same time it is that which in its middle voice is identical

CHAP. II. tical, in form, with the passive. My object is now to shew, that whatever purpose is effected by the letter य, which is the distinctive sign of the passive voice, is equally accomplished by the same letter for the fourth conjugation. In all languages there are certain verbs that might be almost indifferently classed under the passive or neuter voice; and such instances frequently occur in *MENV*, the elucidation of which has led me to lengthen this note.

The verb जायते "*he is born*," is classed by the Sanscrit grammarians in the fourth conjugation, though, had they ranged it with the passive verbs, it would not have been changed in the slightest degree in form. That they have not done so shews the correctness of their notions of grammar. Dr. Johnson, in his Dictionary of the English Language, states that the verb "*to be born*" is neuter-passive. The verb is originally passive, for when all its parts are supplied, it means "*to be borne by a mother*;" but in its popular and elliptical use, being employed without any reference to its agent, as when we say, "*he was born last year*," it becomes truly a neuter verb, for it then merely affirms the first appearance of a child in the world. The verb *nascor*, in latin, may be contested as belonging to the passive by its form, and to the neuter by its use; for it answers the stipulations of a deponent verb, which requires a *passive* form without a passive signification. The French derivative of *nascor*, i. e. *naître*, is laid down to be neuter in the dictionary of the French Academy. In *Hindustani* the passive and some other verbs are conjugated with *jáná* "*to go*," and none but
neuter

neuter ones with *hóná* "to be;" and in that language "to be born" is *paidá hóná*, and therefore *neuter*. Thus we see that we have the analogy of language for considering "to be born" as *neuter* by its use, whatever may be the conclusion we come to by a reference to its derivation. CHAP. II.

Perhaps the following reason for the solution of the equivocal nature of some *neuter* verbs may be of service, as affording a clue for determining their classification, and to shew *why* there is that similarity between the fourth conjugation and the passive voice in Sanscrit.

Both the subject in the passive and *neuter* voice have no *will* or *choice* in the action implied by the verb: thus, in the sentence "he dies," the subject is affected by a STATE over which he has no controul, and which he would resist if he could; and in that of "he is killed," he suffers from an ACTION he cannot avoid. In both these instances the subject is exposed to but one result, independent of his *will*; the having or not having which constitutes the real distinction in all animal sufferings and actions. Hence I conceive it is, that there is such a similarity between the fourth conjugation and the passive voice, for whether the subject of the verb be exposed to a *state*, or to an *action*, which is unavoidable, he must be the *object*. If a conjecture might be offered as to the sense of the increment य, which forms the passive and the fourth conjugation, I would say, that it is connected with या or इ "go," and that it fills the same office in Sanscrit which is done by the derivative *jánú* "to go," in *Hindustáni* and the other dialects.

To

CHAP. II. To define the distinction in doubtful cases between a neuter and a passive verb, we have therefore only to consider whether the subject suffers from a *state* or an *action*; that is, whether there is the agency of an individual, or of natural causes, in producing the effect implied by the verb.

But if it be necessary, on the one hand, to distinguish accurately between the passive and the neuter, it is equally important to discriminate between the neuter and the intransitive verb, in nice and doubtful cases; for the neuter verb holds an intermediate place between the passive and the intransitive: and here again the same test will give us the true definition; namely, if the action implied by the verb depends upon its subject, we may be certain it is not neuter, and that the verb is consequently either transitive or intransitive. Had a rule of this kind, which would afford a logical arrangement, been kept in view, we should not have our grammarians differing about the nature of neuter verbs. That they have been much perplexed in making distinctions, upon imperfect grounds of judgment, may be seen by referring to Mr. Lindley Murray's English Grammar, on the Verb. The presence or absence of volition in the nominative can alone enable us to determine the nature of the verb, and consequently by that test are we to be guided whether the nominative is the *agent* or the *object*. Upon this view of the matter I have arranged the different verbs as follows: and have given examples, lest any doubt should arise as to their classes.

VOLUNTARY.

VOLUNTARY.

CHAP. II.

The Nominative THE AGENT.	{	Intransitive,	as <i>He runs, stands, sits.</i>
		Transitive,	— <i>He kills, strikes, &c.</i>
		Reflective,	— <i>He kills, &c. (himself)</i>
		Causal,	— <i>He causes to kill, strike, &c.</i>

INVOLUNTARY.

The Nominative THE OBJECT.	{	Impersonal,	as <i>It rains, thunders, snows, &c.</i>
		Neuter,	— <i>He dies, sleeps, drowns, &c.</i>
		Passive,	— <i>He is killed, struck, &c.</i>
		Causal Passive,	— <i>He is caused to be killed, &c.</i>

V. 84, h. 2. A considerable difficulty presented itself in selecting the proper reading in the second hemistich of this verse, owing to the disagreement of authorities. I have, in consequence, followed the Calcutta edition. For the word *दुष्करं* Mr. Wilkins' ms. Nos. II. V. VI. and VII. give *अक्षरं*, but the Bombay ms. has *अक्षयं*. I did not venture to alter the Calcutta text, because its very dissimilarity made me doubtful whether the editors of that work had not referred to some decisive authority by which they had been guided. If a conjecture might be allowed as to the true reading, it would be for *अक्षरं*, because it makes a sort of pun; which the scholar will often observe in similar passages in *MENU*; though the comment of *CULLU'CA BHATTA*, in No. II. seems rather to support *अक्षयं*.

V. 101, h. 2. I was kindly favoured by Mr. A. W.

CHAP. II. Von Schlegel with critical remarks on the first portion of this work : they extend to the end of v. 93 of the fourth chapter. The mistakes of the press which he noted, had been previously discovered ; in some cases, even the leaves in which they occurred had been cancelled before the receipt of his letter containing his remarks. These, therefore will be unnoticed ; but such as relate to emendations of the text I shall quote in their proper places, with the exception of one or two, which from their nature very naturally led him into error, as he had no comment to consult. The first of that gentleman's critical remarks relates to the expression सम्यगृहविभाषनात्, which he suggests should be सम्यगृहविभावनात्. I quote his own words : " Car la fin du second vers doit répondre à celle du premier : l'une et l'autre fois l'ablatif gouverné par la preposition आङ् doit exprimer ici le *terminus ad quem*, et आ + ऋ fait अर्." This remark is perfectly grammatical in principle ; and the reading approved of by Mr. Schlegel is found in Mr. Wilkins' ms. Nos. VI. and VII. : but, on the other hand, the reading of our text is confirmed by the Calcutta edition, No. II. the Bombay copy, and the very ancient copy No. V. What causes me to hesitate in at once adopting Mr. Schlegel's emendation is the circumstance of so many authorities reading the other way, and the possibility of सम्यक् itself governing the fifth case, like other words of similar formation ending in अञ्च्, as प्राक् in प्राङ्नाभिर्वर्जनात् MENU, Chap. II. v. 29, h. 1. This part of grammar requires

quires much elucidation, and a list of particles, with the cases they govern would be of great service to the scholar. CHAP. II.

V. 115, h. 1. A mistake is made in the Calcutta edition, where विद्यान्नियत is printed, but all the authorities give विद्यानियत, "*thou mayest know of subdued organs*;" thus agreeing with the translation.

V. 120, h. 1. There seems to be a little uncertainty whether there are two modes of spelling बुद्धि. Some mss. give बुद्धि, but very rarely. The first form is alone found in Mr. Wilson's dictionary. I think the former mode most classical, and it is found in several mss. particularly in the Bombay copy.

V. 136, h. 2. An *arka* was omitted in the Calcutta edition, after बन्धुः which is in the nominative case, in common with all the other things enumerated. No. II. has it written subsequently in a different ink and handwriting. It is found in all the others.

V. 156, h. 2. The learned translator has rendered विदुः "*they considered*;" but the sense rather requires a present signification, for which this fifth tense is commonly employed. See Mr. Wilkins' Gram. p. 174.

V. 163, h. 1. बुद्धते is the form commonly adopted in the Calcutta edition for बुध्यते; but as the form ध्य is equally good and more simple than the द्य, it has been invariably adopted. The form ध्य is found in all the authorities except the Calcutta edition and No. II.

V. 169, h. 1. } The reader will observe that the last

V. 171, h. 2. } vowel of the word मौंजी has been made
short

CHAP. II. short in these two verses to answer the measure. This circumstance is noticed by CULLU'CA BHATTA in his comment.

V. 177, h. 2. In the Calcutta edition and in No. II. we find शुक्लानि for युक्तानि, both in the text and comment. The Bombay ms. would seem to support the Calcutta edition, if it were not remembered, that in compound letters, from their equivocal nature in manuscripts, no dependence can be placed upon them, when they are not supported by the sense and the etymology. But in many cases the letter त in that and other mss. is written very like ल, when compounded with another letter. The other authorities give युक्तानि, which is confirmed by the sense of the comment, by Mr. Wilson's Dictionary, and by Sir William Jones' translation. If further proof were required, we have that of the Calcutta edition itself, and of No. II., with all the others in Chap v. v. 10, and elsewhere.

V. 204, h. 1. I cannot find any authority for वस्तर, as found in the Calcutta edition and in No. II., and the same orthography is given in the comment. Whether it is an error of the press cannot be easily determined ; but the text has been printed प्रस्तर, to agree with every other authority and the dictionaries.

V. 206, h. 2. The Calcutta edition has वाधर्मीन् instead of वाधर्मीन्. The latter reading has been adopted, being supported by all the mss.

V. 223, h. 1. समाचारेत् in the Calcutta edition is decidedly an error, being both contrary to grammar and

and to the measure of the verse; I have therefore printed CHAP. II.
समाचरेत्.

V. 249, h. 2. Mr. Schlegel suggests that नचेहजायते should be न चेह जायते. All the mss. however agree with our text.

CHAP. III.

Verse 10, hemistich 2. Mr. Schlegel has very correctly CHAP. III.
remarked, that the first foot of this verse contains *nine* syllables; and that the reading must therefore be false. He is supported by Nos. V. VI. and VII., which read तन्वोष्ट्र केशदशनाम्. It is remarkable, that the very words of the text have been adopted by CULLU'CA in his comment; the same have been translated by Sir W. Jones, and are found in the Calcutta edition, No. II., Mr. Wilkins' ms. and the Bombay copy. The reading of Nos. V. VI. and VII. would afford a different sense; namely, "*of delicate lips, hair and teeth.*" At the time this passage was printed I was not in possession of the three last authorities; and if I had, I should have been perplexed to know which reading to have followed; as my intention has been to restore the text as established by CULLU'CA BHATTA. May we not suppose that a false quantity or a redundant syllable may have been made by the original compiler?

V. 30, h. 1. An error of the press occurs in the

CHAP. III. first part of this couplet in the Calcutta edition, which causes a doubt as to the real reading intended by its editors. If we suppose that सहतो "they two together," was meant instead of सहनौ which makes no sense, then this emendation will be unsupported by any other authority; for all read सहोभौ "both together," not even excepting No. II. I have in consequence adopted the latter reading.

V. 33, h. 1. It is worthy of remark, that छित्वा is found with only one त in all the authorities. This is undoubtedly an error, as the root is छिद् "to cut in two." The same reason cannot be urged for this anomaly which can be advanced for सत्त्व, which appears to be by long use, as correct as सत्त्व. The latter word has such a common use that it would be natural to write it in a contracted form; but छित्वा being a participle of only casual application, the rejection of the second त can only have arisen from the wish of transcribers to save themselves trouble. In one other place in Menu, where it occurs, it is equally contracted.

V. 57, h. 1. Contrary to all the other mss. and Sir W. Jones' translation, both No. II. and the Calcutta edition read विनश्यन्ति in the plural, though the sense requires the verb in the singular number to agree with its own nominative. The necessary correction has therefore been made in this work.

V. 67, h. 2. Mr. Schlegel suggests that चान्वाहिकीं would be preferable to चान्वाहिकी; but the latter reading is found in every ms. The former mode of spelling applies to आद्विकी as derived from अहन्, "a day;" but the

present word is apparently the attributive of अन्वहं "daily," CHAP. III and is I think quite correct. The form अन्वहं, may be seen in Chap. II. v. 167, h. 2., and elsewhere.

V. 68, h. 1. The word which is printed in the text चुह्नी is done so in conformity with the Calcutta edition, No. II. V. and the Bombay ms.; but Nos. VI. VII. and Mr. Wilkins' ms. read चुह्नी, which is supported by the *Amera Cōsha*, and Mr. Wilson, and is preferred by Mr. Schlegel. Though the form which has been adopted is not in either of those collections, I believe it to be admissable and perhaps more ancient than the other, which is merely its less guttural sound. It occurs in the dialects with the aspirate after the ल, as if it were spelt *chulhá*, a proof of the former existence of the aspirate, and strongly supporting the Calcutta edition. Thus we find the word चिह्न *chihna* always written and sounded *chinha* in the dialects. We should very speedily curtail and limit the words in this language if we allowed no forms to be correct but those found in the *Cōshas*; I have therefore, on the above authorities, retained this variety in the orthography. In the same hemistich Mr. Schlegel suggests that अपस्कर might be preferable to उपस्कर; but all the authorities support the latter word.

V. 81, h. 1. Mr. Schlegel has very accurately shewn that there is a false quantity in the first foot, which as it now stands ends thus ^-^-, and must therefore be wrong; and he very happily suggests that it may be right to read अर्चयेतपीन्. In this emendation he is supported by Nos. V. VI. and VII. and the Bombay copy seems to have intended

CHAP. III. intended the same reading, but there is a fault in the passage: a न being given instead of त, and the *arka* not being very clear. No. II. had, originally, the same reading, but has been corrected into अर्चयेत्षीन् by the same hand and in the same ink as the rest of the work. Mr. Wilkins' ms. confirms this last reading. In the present text we have a mistake, which is likewise found in the Calcutta edition, where the passage reads as with us अर्चयेत्षीन्, with a short for a long, agreeably to the usual orthography of the word ऋषिः. To allow Mr. Wilkins' ms. and the correction in No. II. to be right, we must suppose that ऋषिः may have its first syllable long, either by right, or by poetical licence; and we at once settle the question that अर्च may be of the common form, which Mr. Wilkins (in his list of roots) states is allowed to be so only by some authorities. I very much incline to Mr. Schlegel's emendation, and the reading of Nos. V. VI. and VII.

V. 83, h. 2. The word किञ्चित् in the neuter is found in this verse in the Calcutta edition, and in Nos. II. and VII. The verse is wanting in No. V., but all the others agree in giving कञ्चित्, which is the right reading, as it agrees in the accusative with the masculine noun दिजं. It has been corrected in No. VI.

V. 93, h. 2. Considerable discrepancies prevail with regard to the word मूर्तिः which the Calcutta edition and all the authorities except the Bombay copy and No. VI. read without the *visarga*. It has subsequently been inserted in Mr. Wilkins' ms., and is clearly required by the sense, as तेजोमूर्तिः is a *bahuvrihi* or compound epithet.

V.

V. 100, h. 1. The word शिल् being only found in the CHAP. III. neuter in the Dictionaries, Mr. Schlegel proposes that we should probably read शिल्पानि instead of शिल्पान्. All the authorities read as it is printed, except No. II. which has शिल्पम्, which it again repeats as the catch-word to the comment.

V. 105, h. 2. The Calcutta edition is unsupported by the context or by any of the authorities in reading प्राप्ताः in the plural: it should be प्राप्ताः. वसन् by mistake has been printed for वसेत्, which is the reading of every authority except the Calcutta edition, This error is likewise noticed by Mr. Schlegel.

V. 106, h. 2. An error has crept into the Calcutta edition, in giving वा in the second hemistich of this verse. The sense so clearly requires that we should read च with all the authorities, that this substitution in the Calcutta edition must be by an oversight.

V. 107, h. 1. In substituting उपासनम् for उपासनाम् I have only followed every authority except the Calcutta edition. No. II. was the same as the others originally, but has been altered to agree with the Calcutta edition. Though both forms are admissible, yet it will be allowed, that, in authorities which have no decided preference over one another, it will be safest to go with the greatest number, particularly when the majority is so overpowering as in the present instance.

V. 114, h. 1. The readings with regard to the first hemistich of this couplet vary so much, that perhaps

CHAP. III. it will be best to give them in full. Mr. Wilkins' ms. reads,

मुवासिनीः कुमारं रोगिणी गर्भिणीस्तथा

The Bombay copy agrees with this reading exactly, except in the first syllable, for which it substitutes स्व. No. V. agrees with Mr. Wilkins too, except in the words कुमारं "and boys," in place of which it reads कुमारीं "and girls." Nos. V. and VI. substitute मुवासिनी without visarga; but in every other respect agree with Mr. Wilkins' manuscript. In all the copies except the Calcutta edition and No. II. the word तथा is found for त्रियः. I have preserved the entire reading of the Calcutta edition and No. II. because of their exact agreement, and the extreme differences that prevail in the rest. Yet if a conjecture might be offered with regard to the true reading, it would be for that of Mr. Wilkins' ms. for the following reasons; first, that the other persons enumerated are in the plural; and secondly, that in CULLU'CA's comment, as well as in that of ME'DHA'TITHI, the word is repeated in the plural form मुवासिन्यः and explained नवोदाः त्रियः "newly married women" or "brides." Mr. Wilson, in his Dictionary, following Mr. Colebrooke, differs from the comment in assigning the sense of मुवासिनी and स्ववासिनी to be "a woman, married or unmarried, residing in her father's house." Mr. Schlegel suggests that the form गर्भिणीत्रियः should be गर्भिणीःत्रियः.

V. 129, h. 1. The sense of the second hemistich seems to be suspended upon that of the first, and would apparently

parently require the present participle भोजयन्, as sug- CHAP. III.
gested by Mr. Schlegel ; but every authority reads भोजयेत्
as with our text.

V. 122, h. 2. The word चन्द्र has been substituted for
वेन्दु in conformity with all the authorities except the
Calcutta edition and No. II. because the sense does not
seem to require the particle च which precedes इन्दु in
these two.

V. 123, h. 2. It is not easy to explain why the word
समन्ततः has been substituted for प्रयत्नतः which is re-
quired by the context, and is supported by every other
authority. Even No. II., between which and the Cal-
cutta edition there is such an identity of text, in general,
does not support it in this instance.

V. 125, h. 2. In the first hemistich कृत्ये is substituted
for कार्ये in all the authorities, except No. II. and the Cal-
cutta edition. I have followed these two, because I think the
word कार्यः is more usual in the sense required.

The word प्रसज्जेत in the second hemistich, is rather
perplexing. All the authorities except No. II. differ from
the Calcutta edition, and read प्रसज्येत. But the Calcutta
edition and No. II. support themselves, in reading exactly
the same in Chap. vi. v. 55, h. 1 and 2, where a similar
expression occurs. Yet both these two agree with all the
others in Chap. iv. v. 16, h. 1. where we find प्रसज्येत and
not प्रसज्जेत. As no root from which either can be derived
is found in the fourth conjugation, we must understand
the Calcutta edition and No. II. to employ the word in
a neuter sense, while the others must be conceived to be
passive.

CHAP. III. passive, and derived here, as well as Chap. IV. v. 16, h. 1. from षञ्ज "attach." The proofs given in the note on v. 55, Chap. VI. will shew that I have done right to follow No. II. and the Calcutta edition. In Mr. Wilkins' list of roots षञ्ज "go, move" is given as the root of सञ्जति and सञ्जते; but Mr. Wilson in his Dictionary gives षस्ज "move, go."

V. 148, h. 2. Mr. Schlegel thinks that we should read याजी in the dual for याज्यो in the same case; but though the word याज्यः does not occur in Mr. Wilson's Dictionary as an agent, it is so used again in MENU, Chap. VIII. v. 338, h. 1.

V. 185, h. 1. In Mr. Wilson's Dictionary, the word which we have printed त्रिणाचिकेतः occurs in the form त्रिणात्रिकेतः; as no authority is quoted by which the true reading might be traced out, it is most likely one of those words which that gentleman mentions in his preface to have been taken from MENU, and collected in his private reading. The letter च is so like the letters त्र in the character in which his Dictionary is printed, that I have but little doubt that the त्र occurs for च by a mistake of the press. Had he suggested an etymology of the word, we might have formed a tolerably accurate conjecture on the subject. The latter portion of the compound appears to be a volitive form of कित् "know." No. II. in the comment, reads त्रिणाचिकेतः; and in the text for च we have a ष. Mr. Wilkins' ms. has तृणाचिकेतः but formerly had the first syllable त्रि. The Bombay copy has तृणाचिकेतुः. No. V. and VI. agree with Mr. Wilkins' ms. and No. VII. with

with our text. Mr. Schlegel had likewise remarked the difference between the orthography of the word in the text, and that in Mr. Wilson's Dictionary. CHAP. III.

V. 106, h. 2. The manuscripts are divided about the reading of the second hemistich. The Calcutta edition is supported in अतिथिपूजनम् by Nos. II. VI. and VII. while Mr. Wilkins, the Bombay ms. and No. V. agree in giving अतिथिभोजनम्. All, however, accord in reading अतिथिपूजनम् in verse 70; I have in consequence followed the Calcutta edition.

V. 133, h. 2. In reading दोष instead of दीप्तान् I have followed the Calcutta edition and No. II.; both make equally good sense and metre.

V. 169, h. 1. अपाक्त of the Calcutta edition has been altered to अपात्त to make the word agree with v. 176, 182, and 183, and all the mss. except No. II. in which the letter य has apparently been obliterated.

V. 201, h. 1. The Calcutta edition, contrary to every authority, reads देवमानवः for देवदानवः; but, independently of these, the sense of v. 194, 199, and the remaining portion of this very verse forbids it. The phrase may be again seen in Chap. VII. v. 23, h. 1: it has become proverbial in the dialects, and implies "gods and demons."

V. 202, h. 2. All the authorities give उपकल्पते and not उपकल्प्यते as is found both in No. II. and the Calcutta edition. The root कृप is not of the fourth conjugation; and, from its apparently having a neuter sense, it cannot have a passive voice (See v. 74, Chap. II.). But in some other passages in the Calcutta edition even,

CHAP. III. it should clearly be without the य. See Chap. III. v. 266 and 272.

V. 214, h. 1. This verse is altogether deficient in Nos. VI. and VII. In the Bombay ms., in Mr. Wilkins' copy, and in No. V. सर्वमावृत्परिक्रमम् is found instead of सर्वमावृत्त्यविक्रमम्. This reading does not seem to give such good sense as the first.

V. 221, h. 1. Mr. Wilson, among many other senses of the word वृत्तः gives "dead," being that which is required by the context, if we read with all the authorities except the Calcutta edition. To establish its text it will be necessary to reverse the meaning, and translate the word "alive." For तुवृत्तः which is found in every authority, and even in No. II. by a correction, (for it had नु originally), the Calcutta edition gives नवृत्तः.

V. 228, h. 2. It is singular that No. II. should have altered परिवेषयेत् into परिवेषयेत, as if it were in the middle voice, for it destroys the measure, giving a syllable more than it should to the foot. The Calcutta edition has the same error. This is a further instance of the connexion between those two works. No. V. is faulty in this verse; but has the word in the common form. No. VI. has the letter न् obliterated, but the correction has been omitted. No. VI. confirms the text in this word, but varies in other respects. In place of the vowel introduced by the others, at the end of the pontential, it has the particle च, and it further varies from all but No. VII. in substituting प्रणोदयन् for प्रचोदयन्. It is quite clear that all these alterations have been made under the idea that the first foot

foot was a syllable short, which can hardly be accounted for in so many works. Mr. Wilkins' and the Bombay ms. are correct.

V. 239, h. 1. Some copies read पातयेत् for आपातयेत्, and interpose a च to complete the measure. No. II. and the Bombay copy support the text.

V. 234, h. 2. The following reasons have guided me in putting आसनम् for आसने. In Nos. V. and VII., the Bombay ms. and Mr. Wilkins' copy it is so found. In No. VI. the case appears to have been added in a less glossy ink than the rest. The verb दद्यात् does not seem applicable for the sense requisite, if we read the word in the seventh case, with the Calcutta edition, Nos. II. and VI. दध्यत् would be more suitable. Is it not possible that in the time of CULLU'CA the practice of giving the *Népál*-blanket had been changed into merely covering the ground with it? Sir W. Jones has followed the meaning as given by CULLU'CA in his text and comment.

V. 237, h. 1. A reference to the verse preceding this will be sufficient to shew that अश्नातिवाग्यतः in the singular, as printed in the Calcutta edition, must be wrong, and that it should be in the plural to agree with the sense, and with every other authority except No. II.

V. 240, h. 2. In No. II. there is a mark over the word गच्छति which seems to have been mistaken by the Calcutta editors for an *anuswāra*, otherwise it seems difficult to conceive how they could have read this word in the plural, contrary to the sense, and to every other manuscript.

CHAP. III. V. 251, h. 1. Both No. II. and the Calcutta edition differ from the other mss. and the grammar in reading **आचमयेत्** for **आचामयेत्**. It is true that roots in the causal form ending in **अम्** do not generally augment their penult vowel, by R. 460 of Mr. Wilkins' grammar; but that very rule contains an exception in favour of **चम्**, **कम्** and **जम्**. This exception is confirmed by Dr. Carey, p. 486. The root **चम्**, even in the first conjugation, when preceded by the preposition **आङ्** augments its vowel. See Mr. Wilson's Dictionary, Forster's Essay, p. 448, rule 101, and Dr. Carey's Grammar, page 201.

V. 259, h. 2. The rule regarding the negative or interdictory particle **मा** seems somewhat obscure. Mr. Wilkins, in his grammar, Rule 1310, lays down, that the augment of the first preterite should be rejected when preceded by **मास्मि**; but by an error, the word **भवेत्** of the potential is given as the example. In Rule 1313, the fifth tense has an example of the use of **मा** in the expression **मा भूत्** where the elision of the augment is implied by the manner in which it is printed. Dr. Carey is still more express as to its use. He states that "**अम्** (the augment) is constantly prefixed to the *Dhatoo*, in the fourth, fifth, and tenth tenses, unless it be constructed with the privative **मा**." In Forster's Essay, page 684, Rule 677 *b*, and 678 *a*, two examples are given of the employment of **मा** and **मास्मि** before the tenses **षी** and **टी**, in both of which the augment is dropped. For the purpose of more clearly seeing the differences of the various readings upon this point, the following extracts have been made. In the present

present couplet we have in our text and in the Calcutta CHAP. III. edition, Nos. II. V. VI. and in Mr. Wilkins' ms. as follows:

१ अडाचनोमायगमइहुदेयंचनो-स्त्विति १

No. VII. at present agrees with these: but it originally was the same as the Bombay manuscript, and read माविगमत्. The celebrated verse in the *Rāmāyana*, Book 1. Section ii. v. 18, which it is there asserted is the first that was ever uttered, supports the text.

१ मा निषाद प्रतिष्ठां त्वमगमः शास्वतीः समाः १

१ यत् क्रौंचमिथुनादेकमधुषीः काममोहितम् ॥

In Chap. VIII. of MENU, verse 84, we read

१ मावमंस्थाः स्वमात्मानं नृणां साक्षिणमुत्तमम् १

which is supported by every authority; and again in the same book, v. 92.

१ तेन वेदविवादस्ते मागंगां माकुर्वन् गमः ॥

This reading is confirmed by the other copies. The second Chap. v. 116, contains another instance of the use of मा before the third preterite. No argument can be founded upon it, as it will support either opinion, and may, or may not, be said to have its initial vowel, owing to its being immediately preceded by the long आ. But this cannot be said of the first of the two last examples which would have मावमंस्थाः instead of मावमंस्थाः if it had not rejected its augment. The example in Chap. II. v. 114, is this १ असूयकायमामादाः १ "give me not to the scorner." Under all these difficulties I have not ventured to differ from the Calcutta edition.

CHAP. III. Another example may be quoted from v. 15, h. 2, Chap. VIII., but it is too equivocal to say what was originally intended. Either अ or ब would cause the preceding *visarga* to be changed into ओ; but the apostrophe (.) has been retained agreeably to the Calcutta edition.

V. 266, h. 1. It has been before remarked in the note on v. 202 of this Chapter, that the root कृप् seems to be a neuter noun, and that it is consequently incapable of becoming passive (See v. 74, Chap. II.), and being of the first conjugation, the य of that voice is inadmissible. All the authorities except No. V. in which the verse is wanting, and No. II., read उपकल्पते and not उपकल्प्यते as in the Calcutta edition.

V. 271, h. 2. In proportion as the words are of rare occurrence or obsolete is the variation of the readings of the mss. Thus वाङ्मणिस which is so spelt in Mr. Wilson's Dictionary, and is there rendered "*rhinoceros*," Sir W. Jones translates "*the long eared white goat*," In ME'D'HA'TITHI's comment, this word is interpreted जरच्छागः "*an aged goat*;" and is there supported by the following quotation from the *Véda*:

१ त्रिपिवं त्विन्द्रियक्षीणं श्वेतं वृद्धमजापतिम् ॥

१ वाङ्मणिसन्तु तम्प्राहुर्याशिकाः पितृकर्मणि ॥

An explanation of the meaning of त्रिपिवः follows; but I select that given by CULLU'CA, (who quotes the same passage), as the shortest. १ नद्यादौपयः पिवतो यस्य त्रीणि जलं स्पृशन्ति कर्णौ जिह्वा च त्रिभिः पिवतीति त्रिपिवः ॥ Perhaps a translation of both may be of service to the young scholar.

Verse.

Verse.

CHAP. III.

“The white lord (of the herd) of goats, decrepid with age, who takes a triple-draught, him those skilled in sacrifice call *vārdd'hrīnasa* in the (solemnization of) rites to the manes.”

Comment.

“Of him drinking water in a stream &c. (these) three, (*viz.*) the two ears and the tongue, touch the fluid, and he imbibes with the three: this (is the sense of) *tripiva*, or he who takes a triple-draught.”

Hence we see the propriety of Sir W. Jones' translation. Respecting the orthography of this word there is some doubt, Mr. Wilson spells it वाङ्गीणस; No. II. the Calcutta edition, Mr. Wilkins' copy and No. VI. by correction in the text, read वाङ्गीणस. The Bombay *ms.* has वाङ्गीणस and in this is supported by No. VI. in one place. No. V. seems to confirm Mr. Wilson; but it is not very clear, from the manner in which that ancient copy is written, whether there is an *arku* over the व or not. I have printed the word वाङ्गीणस: after the orthography given in Mr. Wilson's Dictionary, which was approved of by Mr. Colebrooke, whom I consulted upon it. I forgot to mention that No. V. reads वाणीणस:

V. 272, h. 2. Here even No. II. gives उपकल्पते without the य which is found in the Calcutta edition, and is supported by the other *ms.* See Chap. III. v. 202 and 266.

V. 274, h. 1. The Calcutta edition, No. II. and Mr. Wilkins'

CHAP. III. Wilkins' copy all agree in reading जायात् in the first hemistich, while all the others give भूयात्. The forms जायात् and जन्यात् in the precativè of the common form are both recorded in Foster's Essay, but are omitted in Mr. Wilkins' Grammar.

V. 275, h. 2. It should be noticed, that आनन्त्यम् instead of अनन्तम् is found in the Bombay ms. and that of Mr. Wilkins. All the other mss. agree with the text.

V. 281, h. 2. A little variety is found in the different authorities. The Calcutta edition, No. II. and the Bombay copy, read with us पांचयशिकम्, while Nos. V. VI. and VII. (by a correction), give पांचयाशिकम्. Mr. Wilkins' ms. has पांचयशियम्.

V. 282, h. 1. The same difference is found in this couplet, where Nos. V. VI. and VII. read पैतृयाशिकः instead of पैतृयशियः. The Bombay ms. has पैतृयशिकः. Mr. Wilkins' copy varies from all in reading पैत्रयशियः but the word पैत्र for पैतृ appears to be so by a subsequent alteration. Mr. Wilson's Dictionary supports the latter form.

V. 284, h. 2. Every authority, including *a* and *b* 37 *æ. s.* make the first foot of the second hemistich a syllable too long; but the measure is easily mended, as it has been suggested by Mr. Colebrooke, (who kindly afforded his opinion on the subject), if in place of तथा we substitute either तु or च when the foot will be प्रपितामहंस्त्वदित्यान्. This gentleman remarks that the measure is not good; neither is it so in the first *pāda* of the same *śloka*. The
measure

measure being the *Vipulā vactra*, admits a tribrachys, CHAP. III.
amphimacer, molossus, &c. &c. in the first and third *pāda*.
The unusual length of the verse had been remarked by Mr.
Schlegel.

In the Asiatick Researches, Vol. x. pages 440 and 462; every information regarding *Sanscrit* and *Prācrit* prosody will be found in an admirable essay, by Mr. Colebrooke; and that portion which relates to the admissible varieties of the *Anushtubh sloca* or *vactra* I have subjoined, as the original essay may not be accessible to every one.

“The most common *Sanscrit* metre is the stanza of four
“verses, containing eight syllables each; and denomi-
“nated from the name of the class, *Anushtubh*. Several
“species of it have been described. Two very simple
“kinds of it occur, consisting of iambic, or trochaic feet
“exclusively.* The rest are included in one general desig-
“nation.† But several analogous species are compre-
“hended under the denomination of *Vactra*. Here the
“laws of the metre, leaving only the first and eighth
“syllables indeterminate, require either a bacchius
“or an amphibrachys‡ before the eighth syllable, and
“forbid

* “The first termed *Pramāni*, the other *Samāni*. Considered as a species of uni-
form metre, the first is also named *Nagaswarupini* or *Matallicā*; and the second is
denominated *Mallikā*. There is also a regular measure which alternates trochees
and iambs, and is denominated *Manavācūridā*: and another, named *Chitrapadā*,
consisting of two dactyls and a spondee.”

† “*Vitāna*.”

‡ “The metre is named *Pathyā* when an amphibrachys is introduced in the 2d
and 4th verses; some say in the 1st and 3d.”

CHAP. III. " forbid an anapaest or tribrachys after the first ; as also
 " in the 2d and 4th verses of the stanza, an amphimacer.
 " A variety of this metre introduces a tribrachys before
 " the eighth syllable in the 1st and 3d verses, and a
 " bacchius in the 2d and 4th.* And another sort,† which
 " admits five varieties, requires the penultimate syllable to
 " be short in the 2d and 4th verses ; and introduces before
 " the 8th syllable of the 1st and 3d verses, a dactyl,
 " anapaest, tribrachys, amphimacer, or molossus.

" The metre, which is most in use, is one of the species
 " now described, in which the number of syllables is de-
 " terminate (viz. 8) ; but the quantity variable. CA'LID-
 " DA'SA appropriates to this metre the term *S'loca* (abbrevi-
 " ated from *Anushtubh s'loca*) ; and directs, that the fifth
 " syllable of each verse be short ; the sixth, long ; and
 " the seventh alternately long and short. The mythologi-
 " cal poems under the title of *Purán'a*, and the metrical
 " treatises on law and other sciences, are almost entirely
 " composed in this easy verse ; with a sparing intermix-
 " ture of other analogous sorts, and with the still rarer
 " introduction of other kinds of metre. The varieties of
 " the *Anushtubh S'loca*, which most frequently occur,
 " make the 5th, 6th, and 7th syllables of the 1st and 3d
 " verses all long or all short ; or else the 5th long with the
 " 6th and 7th short. Thus varied, it is much used by the
 " best poets. CA'LIDÁ'SA has employed it in the 2d and
 " 6th cantos of his poem, entitled *Cumára sambhava* ; and
 " in

* " Chapalá."

† " Vipulá."

“ in the 1st, 4th, and several others of the *Raghuvans'a*. CHAP. III.
 “ The 2d and 19th cantos of MA'G'HA's poems are in this
 “ metre, and so is the 11th of the *Cirātārjunya*.” *Asiatick
 Researches*, Vol. X. p. 440.

V. 285, h. 1. I have followed the Calcutta edition,
 No. II. and the Bombay ms. in reading वा, as it appears
 to me the option afforded by that particle is preferable to
 the simple copulative sense of च; which is found in
 Mr. Wilkins' copy, and Nos. V. VI. and VII. Sir W.
 Jones' translation favours the latter, and not the former
 reading.

V. 286, h. 1. Every thing said with regard to 281
 may be again repeated here; except that No. V. reads
 पंचयज्ञिकम्.

CHAP. IV.

Verse 15, hemistich 2. The expression कल्पमानेषु is CHAP. IV.
 found in every authority except the Calcutta edition and
 No. II., and I have accordingly adopted it, because the
 more familiar term विद्यमानेषु seems to have been substi-
 tuted as more familiarly intelligible.

V. 16, h. 1. See the remarks, Chap. III. v. 125, on
 प्रसज्येत.

V. 37, h. 2. The Calcutta edition differs, most likely
 by an error of the press, from all the authorities, in
 omitting

CHAP. IV. omitting the *anuvāra* of मध्यं which is required by the sense.

V. 48, h. 1. Mr. Schlegel thinks that we should read वाख्यग्री in the dual form, instead of वाख्यग्नि; but all the authorities agree in reading the compound as it is printed. I regret to say that I am not able to quote Mr. Schlegel's critical remarks beyond this note.

V. 52, h. 2. Mr. Wilkins' ms. reads प्रतिगु in the second hemistich, as if it were in composition. No. V. has it प्रतिगुं while all the others, with the exception of No. VII. in which the couplet is wanting, agree with the text in reading प्रतिगां. The reader can refer to Rule 1061 of Mr. Wilkins' Grammar for the form when in composition.

V. 57, h. 1. In the first hemistich of this couplet, as in the last of 99, the form स्वपेत् is found in both the Calcutta edition and No. II. According to all the authorities ष्वप् is of the second conjugation, common form, and should therefore take the termination यात् in the first person of the potential. All the other mss. read स्वप्यात्; but Nos. V. VI. and VII. make it follow and not precede शून्यगृहे. The text has in consequence been made to agree with the grammar.

V. 61, h. 2. All the authorities except the Calcutta edition and No. II. agree in reading जन, in the second hemistich, and not गण; yet I have preserved the latter, because it is again repeated in other texts of CULLU'CA BHATTA.

V. 64, h. 2. There is much variety in the readings of the last word in this couplet. Mr. Wilkins' copy has
विरामयेत्

विरामयेत् the Bombay ms. reads विराजयेत्. No. V. CHAP. IV. gives विरोध्यन् perhaps for विरोध्येत्. No. VI. affords another variety, viz. विवारयेत्, with which No. VII. agrees by a subsequent obliteration, as it formerly stood विवारोपयेत्. No. II. and the Calcutta text both accord in reading विरावयेत्.

V. 89, h. 2. Sir William Jones, in enumerating the various places of torment, agrees with the text, the Calcutta edition, and No. II. in reading संहत instead of संघात as is found in every other authority. Again, as he coincides with every authority except the Calcutta edition and No. II. in reading पूतिमृत्तिक instead of प्रतिमृत्तिक. I have made the text to conform to his reading.

V. 90, h. 2. The Calcutta edition and No. II., which I have followed, both read लोहदारक; while Sir William Jones is supported by Mr. Wilkins' ms. in reading लोहंगारक. No. V. has लोहभारक, with which No. VII. formerly agreed, but has been altered to लोहचारक, which is likewise the reading of No. VI. and the Bombay ms. Under so many varying authorities I have not ventured to differ from the Calcutta edition. CULLU'CA in his comment merely states, generally, that the account of these various places of punishment, is to be found in the *Mārcandēya*, and other *purānas*. A reference to these would no doubt satisfactorily establish the proper reading.

V. 92, h. 1. The word ब्राह्म of the first hemistich is so written in the Calcutta edition and No. II.; but in No.

CHAP. IV. VII. the Bombay ms. and that of Mr. Wilkins it is spelt ब्रह्मे, and No. VI. is so by a subsequent correction. No. V. reads ब्रह्म. The comment supports the text.

V. 99, h. 1. An error of the press occurs in the first hemistich of the Calcutta edition, in reading जन्निधौ for सन्निधौ. In the second hemistich, likewise, परिश्रान्ते should be read for परिश्रान्ते.

V. 99, h. 2. It has been already remarked in the note on v. 57, that the root ध्वप् is only recorded as being of the second conjugation. I have ventured to alter स्वपेत् into स्वप्यात् for the same reasons as in the former instance, yet it is proper to state that every authority reads in this hemistich स्वपेत्.

V. 125, h. 2. The Calcutta edition differs from every authority in reading क्रमन्तः for क्रमशः. The variation is trifling, but I have restored what I conceive the right termination.

V. 128, h. 1. According to Mr. Wilkins' Grammar, page 429, either अमावास्या or अमावस्या is good; but all the authorities except the Calcutta edition, read the penultimate syllable long. The difference is however so trifling, that I have not made any alteration.

V. 130, h. 2. In the second hemistich we find बभ्रुणः the sixth case of बभ्रुः declined as if it were a neuter, and not as a masculine noun, ending in उ, which if according to rule would be बभ्रोः.

V. 147, h. 1. All the authorities agree in reading जपेत् and not अभ्यसेत्, as is found in the Calcutta edition and No. 11.; yet I have not altered it, because in the very
next

next two verses, in continuation of the same subject, CHAP. IV. they all employ the word आभ्यास.

V. 149, h. 2. The form जानन्त्य, is found in every authority, except the Calcutta edition and No. II. where we read in the second hemistich अनन्त. As this last form is likewise an adjective, and has already been supported by many of the authorities, (See note on Chap. III. v. 275), I have not ventured to alter it. The form जानन्त्य will be found in Chap. III. v. 272, where there can be no doubt of its correctness.

V. 152, h. 1. The correctness of the word मैत्र in so unusual a sense might be doubted, if it were not supported by the comment, which is here quoted to establish its genuineness.

॥ मित्रदेवताकत्वान्मैत्रःपायुःतद्भवत्वान्मैत्रंपुरीषोत्सर्गं ॥

But for this explanation it might fairly be conjectured to be misprinted for मौत्र. See मित्रं Chap. XII. v. 121, h. 2.

V. 164, h. 1. In the Calcutta edition नैनं is read for नैव, and in No. II. we have the same by a subsequent alteration. No. II. appears, however, to have formerly read नैनं, and in this it is supported by every other authority, including Sir William Jones' translation, and the mss. in the Royal Society's library marked *a* and *b* 37. I have therefore corrected the text to नैनं.

V. 168, h. 2. The expression अमुत्रत्यैः of the Calcutta edition seems to afford no satisfactory sense. In adopting अमुत्रान्यैः I have followed Mr. Wilkins' ms. and the Bombay copy. No. V. has अमुत्रात्यैः. No. VI. was the same, but now agrees with Mr. Wilkins, &c. No. VII. has

CHAP. IV. has undergone some alteration, but at present agrees with No. V. In selecting the present reading, I have been guided by the comment, Sir W. Jones' translation, and the force of verse 33 of Chap. v.

V. 185, h. 1. In venturing to read छायास्वा, instead of छायास्वः, as it is found in the Calcutta edition and No. II. I have been guided by the apparent sense of the passage and the authority of Mr. Wilkins' ms., the Bombay copy, Nos. V. VI. and VII. The two mss. of the Royal Society's library likewise read स्वा. Some of these authorities put स्वा before, and some after छाया.

V. 205, h. 1. Mr. Wilkins' ms. reads हुते for तते in the first hemistich; the others accord with the last reading. But though all agree in reading हुते for कृते in the same hemistich, I have not made any alteration, as it is supported by the Calcutta edition and No. II.

V. 208, h. 2. An error has crept into the Calcutta edition, where वेक्षितश्च is found for वेक्षितंच. This last reading is supported by every other authority, and is required by the sense.

V. 209, h. 2. From the frequency with which the *anuswāra* is omitted in the mss. there is some difficulty in ascertaining the true reading in such forms as विदुषा and विदुषां, particularly when both afford equally good sense. The Calcutta edition reads the word in the genitive case, and this is supported (I think by a subsequent correction) by Nos. II. and VI. and by the two mss. marked *a* and *b* 37 of the Royal Society's library. All the others read the word in the third case. Owing to these discrepancies

I have followed the Calcutta edition, Sir William Jones' CHAP. IV. translation, and the most obvious sense.

V. 215, h. 2. Sir William Jones, following the comment of CULLU'CA, considers the second class of prohibited persons, mentioned in the last hemistich, to be workers in cane. ME'D'HA'TITHI, on the contrary, considers the class in question to be players on musical instruments, and consequently reads the word वेण. But if "a splitter or worker in cane" be intended, we must read वैण: a derivative of वेणु "a cane or bambu." The Calcutta edition, therefore, appears to be wrong in reading वेण "amusician." No. II. is imperfect, the word not being legible, though some alteration has been attempted; its comment is likewise faulty. I have followed the Bombay ms. in reading वैण, which is supported by Mr. Wilson's Dictionary. No. V. has वर्ण, which must be faulty.

V. 221, h. 1. The sense of the commencement of this couplet does not seem clear, as it stands in the Calcutta edition, Nos. II. and V. viz. यएतेन्येत्वभोज्यान्नाः. The Bombay ms. is evidently incorrect, being moreover a syllable short; it has एतोन्त्यत्वभोज्यान्नाः. Nos. VI. and VII. have a syllable too much, and read यएतेभ्योन्येत्वभोज्यान्नाः yet they rather support Mr. Wilkins' ms., which I have followed, the difference being almost confined between एभ्यः and एतेभ्यः. The reading adopted seems corroborated by CULLU'CA's comment.

V. 231, h. 2. All the authorities except the Calcutta edition, No. II. and Mr. Wilkins' copy, read विष्टपं in

CHAP. IV. the last hemistich, the others have पिष्टपं. According to Mr. Wilson's Dictionary, both forms are good.

V. 232, h. 2. The reading सार्द्धिताम् is confirmed by the Calcutta edition, the text of No. II. the Bombay ms. Mr. Wilkins' copy, and that marked *a* 37 in the Royal Society's library. The following copies give साम्बतं viz. Nos. V. VI. VII. The ms. marked *b* 37 R.S. has by an error साम्बदं and No. II. in the comment reads सार्द्धितां.

V. 250, h. 2. The Calcutta edition and No. II. have निर्दिदेत् contrary to the rules of euphony, which require निर्दिदेत्. The proper reading is supported by the Bombay ms. Nos. V. VI. and VII. Mr. Wilkins' copy reads निर्वदेत्.

V. 258, h. 2. It should be recorded here, that all the authorities as well as the measure support चिन्तयानः as it is found in the second hemistich. The root चित् (इ), being of the tenth conjugation, should make, according to rule, चिन्तयमानः in the active participle of the proper form. If we suppose the latter to have been the true reading, originally, it will be necessary to leave out the particle हि, otherwise there will be a syllable too much. I incline, however, for the first reading, as I think I remember to have met it in other works; and because in Chap. VIII. v. 32, there is a similar anomaly in the use of अवेदयानः.

Note.—Since printing page 358, v. 99, I feel reason to doubt whether the form स्वप्यात् be admissible or not at the end of a second or fourth *páda*; even though the last letter of the double consonant be a liquid. If this doubt be valid we must read स्वपेत्.

CHAP.

CHAP. V.

Verse 25, hemistich 2. The word विक्रियाः has no CHAP. V.
visarga in the Calcutta edition, nor in No. II.; but it is
found with it in all the other mss.

V. 28, h. 1. Mr. Wilkins' ms. affords a solitary in-
stance, in reading प्राणस्यार्थ for प्राणस्यान्.

V. 38, h. 1. An important difference occurs about the
words कृत्वोह, which I have preserved because it is ex-
pressly countenanced by CULLU'CA's comment, and the
Bombay ms. Mr. Wilkins' copy formerly had the same,
but it has subsequently been altered to कृत्वेह (कृत्वा + इह).
This latter form is that of Nos. V. VI. and VII. The
affix कृत्वस् is employed to modify the sense of words
relating to portions of time, as is known to every scholar.
See Mr. Wilkins' grammar, Rule 1040. The expletive
ह is merely an ornamental adjunct to complete the sound
and metre. It is singular that notwithstanding this ex-
press notice in the comment, No. II. reads कृत्वेह in the
text.

V. 40, h. 2. The word उन्सृतीः is found in the last
hemistich of the Calcutta edition, and it is spelt उन्सृतिः
in No. II. This latter form of the word, if spelt according
to rule, would make उच्छ्रितीः which is the mode in which
it is found in Mr. Wilkins' ms. in the Bombay copy, and
in b 37 R. S. Mr. Wilson's Dictionary, and v. 170 of
Chap. VII. confirm this, as we there find उच्छ्रित the perfect
participle

CHAP. V. participle of the same etymon. Nos. V. VI. and VII. read उच्यतेः. *a* 37 R. S. has उत्थितां.

V. 41, h. 2. The Calcutta edition, contrary to the sense and every other authority, reads हिन्त्यान् instead of हिन्त्यान् (हिन्त्याः + न) of the second hemistich.

V. 42, h. 2. The Bombay copy, Mr. Wilkins' ms. and *a* and *b* 37 R. S. read पश्यन् in the accusative plural, contrary to the Calcutta edition and No. II. which have the accusative singular. Sir W. Jones' translation supports the plural form, which is further required to complete the sense of the first hemistich. The 42d and 43d couplets are not found in Nos. V. VI. and VII.

V. 47, h. 1. I have ventured to restore धृतिं into रतिं in the first hemistich, because it was so in No. II. and is so in the Bombay copy, in Mr. Wilkins' ms. and in Nos. V. VI. VII. and *a* and *b* 37 R. S. It is true that CULLU'CA mentions the word धृति; but this may be merely explanatory of the general idea, and owing to his often adopting a different word to convey the sense of the text with clearness.

V. 59, h. 2. Owing to the Calcutta edition and No. II. reading the first word आर्वीक् with the first vowel long, to the Bombay copy having आर्वा, and to Mr. Wilkins' ms. reading आर्वा, and my not being at the time of printing in possession of Nos. V. VI. and VII. the word has been so printed instead of अर्वीक्; for though Mr. Wilson's Dictionary supports the last form, there appeared to me reason to doubt whether the word आर्वीक् might not be
equally

equally good, particularly as even the two copies, namely, CHAP. V. the Bombay ms. and Mr. Wilkins', though faulty in the rest of the word, agreed with the Calcutta edition in reading the first vowel long. However, Nos. V. VI. and VII. have it short, and in Chap. VIII. v. 30 the word again occurs, where it is short in all. It is likewise so written in Mr. Wilkins' Sanscrit Grammar, p. 545, and in Dr. Carey's, p. 764. The manuscript *a* 37 R. S. agrees with Mr. Wilkins' copy; and *b* 37 R. S. reads with our text, the Calcutta edition, and No. II. viz. **आर्वाक्**.

V. 67, h. 2. Great discrepancies are found in the mss. when the prepositions **नि** or **निर्** occur, one being continually substituted for the other, though reversing the sense. The same observations will hold with regard to the derivatives from the roots **वृ** and **वृत्**. The Calcutta edition, No. II. (by a subsequent correction of **नि** into **निर्**) and No. VII. agree in reading **निर्वृत्**, which is supported by Mr. Wilson's Dictionary and the etymology of the term. No. VI. nearly confirms this reading, as it has **निर्वृत्**. Mr. Wilkins' ms. the Bombay copy, and *b* 37 R. S. read **निवृत्**, while No. V. and *a* 37 R. S. differ from all in reading **निवृत्ति**. Nos. V. VI. and VII. all substitute **मुंडकानां** for **चूडकानां**.

V. 69, h. 2. Mr. Wilkins' ms. in the second hemistich reads **क्षेपेयुः** for **क्षपेयुः**. The Bombay copy has **क्षिपेत्**. *b* 37 R. S. on the contrary gives **क्षपेत्**, and No. V. reads **क्षेपेत्**, while **क्षपेयुः** is supported by the Calcutta edition, Nos. II. VI. VII. and by *a* 37 R. S.

CHAP. V. V. 73, h. 1. The Calcutta edition, and No. II. (by a subsequent alteration), read निर्मज्जेयुः instead of निमज्जेयुः; for the latter reading we have the authority of the Bombay copy, Mr. Wilkins' ms. No. V. and a 37 R. S.; while for the former we have in addition Nos. VI. and VII. The two last are decidedly so, for the letter म is doubled under the *arka*. Yet I have ventured to read with the greater number of authorities.

V. 84, h. 1. Instead of अघाहानि (अघ + अहानि) of the first hemistich, which is supported by the Bombay ms. and Nos. V. VI. and VII. Mr. Wilkins' copy reads, by subsequent alteration, अघन्नानि, which has not to my knowledge any sense. No. II. was right, but the last अ in the word has been obliterated with yellow orpiment, the usual pigment employed for this purpose. a 37 R. S. has अशहानि, and b 37 R. S. अहानि. In proportion as a term is obscure will the mss. be found to be defective.

V. 84, h. 2. Mr. Wilson only gives the form सनाभिः in his Dictionary. All the authorities agree in reading सनाभ्यः.

V. 94, h. 2. From the indistinctness with which the mss. are generally written, there would be no possibility of discovering the true reading but for the comments. The very equivocal shape of the words चान्न (च + अन्न) is the probable cause why in every ms. even including No. II. we find चात्र substituted in the last hemistich.

V. 97, h. 2. No verse in the work has given more trouble than this, in the hope of reconciling the syntax, etymology, and sense. The difficulty lies in reading प्रभवाप्ययम् as
it

it is found in the Calcutta edition, and in Mr. Wilkins' CHAP. V. ms. The sense required is very clear. The idea is the "beginning and end," "commencement and cessation," or any similar opposition of terms. प्रभव answers for the first very well; but अत्यय is not found in any Dictionary, and does not seem to admit of derivation. The word is expressly countenanced by CULLU'CA's comment, where it is said to imply विनाश: "destruction." No. II. reads by an error in the text प्रभवप्पियं, but agrees with the Calcutta edition in the comment. Under such express authority I have not ventured to make any alteration or emendation, but I think it is not the true reading, and I state the following reasons for this belief. Nos. VI. and VII. in both text and comment, read प्रभवाप्ययो. Now this cannot be right, because the term must be considered as an epithet qualifying शोचाशोचं, and consequently should agree with the latter in number, case, and gender, as it is found to do in the Calcutta edition. No. V. has, both in the text and comment, प्रभवाव्ययो and agrees with Nos. VI. and VII. in explaining the passage to mean प्रवृत्तिनिवृत्ती, "beginning and end." The Bombay ms. has प्रभवोत्थयं, which I have little doubt is misspelt for प्रभवोत्थयं, as it is found in b 37 R. S. This last, in my opinion, approaches the true reading (प्रभवात्ययं), as the sense of अत्ययं, "end, death," contrasts exactly with प्रभव, "beginning, birth." a 37 R. S. is two syllables short, and reads प्रभयम्.

V. 103, h. 1. Though the Calcutta edition is supported by Nos. V. VI. and VII. in reading एवच in the last
hemistich

CHAP. V. hemistich instead of एववा, I have ventured to substitute the last, which is required by the sense, and is supported by the comment of the Calcutta edition. Both text and comment of No. II. had एववा originally. This reading is further supported by Mr. Wilkins' copy and the Bombay ms.

V. 103, h. 2. Though सचेल be found in the Calcutta edition, Mr. Wilkins' copy, and Mr. Wilson's Dictionary, yet I have preferred सचेल, which is supported by the Bombay copy, Nos. II. V. VI. and VII. a 37 R. S. reads the same, and Mr. Wilkins gives चेल as an example when explaining the root चिल्, in his list of roots. चेल is not noticed by Mr. Wilson in his Dictionary.

V. 113, h. 1. I think the Calcutta edition and No. II. are decidedly in error in reading हेमंरोयं for हेमरूपं which is the reading in Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. and VII. The last three, likewise, read अग्रेष before अपाम् at the commencement of the couplet.

V. 114, h. 1. Mr. Wilkins' ms. and the Bombay copy read ताम्रायस्कांस्य, all the others ताम्रायःकांस्य. The difference is trifling.

V. 115, h. 1. The Calcutta edition reads आपुवन in the text, and उपुवन (उत्पुवन?) in the comment. No. II. has उत्पुवन in the text, and पुवन in the comment. Mr. Wilkins' ms. reads उत्पवन, but formerly had उत्पुवन. This last is likewise the reading of b 37 R. S. The Bombay copy, Nos. VI. and VII. read उत्पवन; but No. V. reads उक्तावन by an evident error of the copyist, for in the

the comment of that ms. as well as in that of Nos. VI. CHAP. V. and VII. the word is spelt उत्पवन. Mr. Wilson, in his Dictionary, states that उत्पवन implies the "*straining of fluids before using them for religious purposes.*" That उत्पवन is the word intended is clear, because the sense required is the act of purifying liquids; but according to CULLU'CA's comment this is effected by stirring them with a couple of blades of *cusa-grass*, and not by straining them.

V. 117, h. 2. The word स्प्य is neither found in any Dictionary nor is it mentioned in any of the comments, simply because it must be of the most popular use. In Mr. Wilkins' ms. there is only स, but it is found in every other ms. But for Sir W. Jones' translation its meaning would be unknown, he describes it as an instrument for collecting grain. It may not be out of place here to mention that the word उलूखल is spelt उलूषल in No. V. which tends to shew that that ancient copy comes from the Western or North-Western side of India, where ष is popularly used indifferently for ख, and with the same sound, viz. *kha*.

V. 119, h. 1. I have altered चेलवत् into वैलवत् for the same reason as already given in the note on v. 103.

V. 122, h. 2. The letter त् of the compound मृन्मयं is changed into न् by Rule 35^b of Mr. Wilkins' Grammar; but I am not aware whether, in a casual compound, the rules of euphony must be carried so much further as to require the न् being changed into ण्, because of its following the letter ऋ. In the Calcutta edition in this couplet, and in the next verse, as well as in other places, how-

CHAP. V. ever, the compound is written मृन्मय. In No. II. it is likewise so spelled, v. 123, but it is written मृन्मयं in this couplet. In all the other authorities, including *a* and *b* 37 R. S. the term is spelt मृन्मयं. Both the comment of the Calcutta edition and of No. II. read मृन्मय in this distich.

V. 124, h. 1. Mr. Wilkins' ms. is supported by Nos. V. VI. VII. and by *b* 37 R. S. in reading संमार्जनेनांजनेन, while the Calcutta edition, No. II. the Bombay copy, and *a* 37 R. S. read with us संमार्जिनोपांजनेन. The word उपांजन is explained in the comment of MED'HA'TITHI on v. 122, to mean, "*the coating or smearing the ground or floor with a plaster of cow-dung, &c.*" The word is not found in Mr. Wilson's Dictionary.

V. 128, h. 1. The Calcutta edition has तृष्यं in the first hemistich, which I have altered into तृष्यं, as it is found in Mr. Wilkins' copy. No. II. reads तृष्यं, and *b* 37 R. S. तृष्ये, apparently for the 4th case of तृप्तिः. The other mss. seem to read तृष्यं; but there is little reliance to be placed upon them in the case of compound letters.

V. 129, h. 1. The word पण्यं is put पण्ये in the Calcutta edition, but the first mode is supported by Nos. II. V. VI. VII. the Bombay copy and Mr. Wilkins' ms.

V. 129, h. 2. भेसं is found for भेस्यं in the Bombay copy and in Mr. Wilkins' ms.; but Nos. II. V. VI. and VII. read भेस्यं.

V. 135, h. 1. Supported by Sir William Jones' translation, Mr. Wilkins' ms. the Bombay copy, and Nos. V.

VI.

VI. and VII. I have ventured to substitute **कर्णविमलः** CHAP. V. for **घ्राणकर्णविद्**. The Bombay copy and Nos. V. VI. and VII. read **मूत्रं** in the nominative, all the others make it to form part of the compound.

V. 136, h. 1. Mr. Wilkins' ms. reads **वामकरे** instead of **एकत्रकरे**; but this last reading is supported by the Calcutta edition, Nos. II. V. the Bombay ms. and b 37 R. S. In No. VI. the word **करे** was alone written, but **वाम** has since been inserted in the margin. No. VI. had **एकत्रकरे** but it has been altered into **वामकरे**. This last is the reading of a 37 R. S.

V. 138, h. 2. Though Mr. Wilkins' ms. and the Bombay copy agree in **चाप्यन्नं** (च + अपि + अन्नं) instead of **चजनं** I have adhered to the Calcutta edition, Nos. II. V. VI. and VII. The cæsura is made by च.

V. 142, h. 2. An important typographical error has crept into the Calcutta edition, in the second hemistich, where **आप्रयतः** is printed for **अप्रयतः**.

V. 146, h. 2. In Mr. Wilkins' ms. **धर्म** and not **धर्मान्** is found in the second hemistich. The Bombay copy and No. V. read **धर्म** without the *anuswāra*, which is an error of the copyists, and therefore supports Mr. Wilkin's ms. The comment of the Calcutta edition and No. II. both read **धर्म**; but the text of those two, as well as of Nos. VI. and VII. read **धर्मान्**. The difference is not of much consequence, and I have not ventured on any alteration, because the plural form is supported by Sir William Jones' version.

CHAP. V. V. 151, h. 1. The Calcutta edition, contrary to every authority and the plain context of the injunction contained in this couplet, reads च for वा in the first hemistich.

V. 165. } These two couplets are not found in the three
V. 166. } copies of ME'D'HA'TITHI.

CHAP. VI.

CHAP. VI. Verse 5, hemistich 2. It must be by an error of the press that एतान्येव, and not, as the sense requires, एतानेव, is found in the Calcutta edition : for every other authority reads the last.

V. 7, h. 1. Instead of भस्यं Mr. Wilkins' ms. has भैस्यं. The Bombay copy reads भस्यः and Nos. VI. and VII. have भसः. No. V. reads भस without any case by error. I have adhered to the Calcutta edition in reading भस्यं.

V. 14, h. 2. Sir William Jones is supported by Nos. II. and VII. and by Mr. Wilson's Dictionary, in reading श्लेषान्तक. The Calcutta edition, the Bombay copy and No. V. read श्लेषान्तक, and No. VI. has श्लेषान्तिक. I have conformed to the reading supported by Sir W. Jones and Mr. Wilson, which is confirmed by *a* and *b* 37 R. S. I wish here to remark, that the *anuswāra* may be left out by mistake, as it frequently is, and that of two opinions,
one

one supported by its insertion, and the other by its omission, the former is much the stronger. Mr. Wilson assigns as the derivation “*श्लेष्मन् phlegm, अत to go (to remove).*” But if we should read *श्लेष्मान्त*, then the derivation might be *श्लेष्मन् “phlegm,” अन्त “an end, death.” “Antagonistick to phlegm.”*

V. 20, h. 1. In the Calcutta edition *शुक्ल* is printed for *शुक्ले* which is the reading of all the mss.

V. 24, h. 1. In conformity with Sir W. Jones’ version, No. II. and the Bombay ms. I have preserved *तर्पयेत्*, the reading of the Calcutta edition. Mr. Wilkins’ ms. No. VI. and a 37 R. S. have *तर्पयन्*. No. V. reads *तर्पयत्*. No. VII. has now *तर्पयन्*, but formerly read *तर्पयित्*. b 37 R. S. gives *तर्पित्*.

V. 24, h. 2. Mr. Wilkins’ ms. stands alone in reading *तीव्रतर* for *उग्रतर*.

V. 25, h. 1. The commencement of this couplet as it stands in the Calcutta edition and No. II. viz. *अग्नीनात्मनि वै तानात्* seems contrary to the construction usually employed in *MENU*, and is different from what is found in the other mss. Nos. V. VI. VII. and b 37 R. S. read *अग्निनात्मनि वैतानान्* which I have followed. Mr. Wilkins’ reads the same nearly, simply substituting *तु* for *च*. The Bombay ms. has *अग्निनात्मनि*, &c. which is likewise the reading of a 37 R. S. These two last must be wrong, as *अग्निश्च* ought to be in the accusative plural to agree with *वैतानान्*. The Calcutta edition is quite in error in reading *वैतानात्* instead of *वैतानान्*. This cannot be considered

CHAP. VI. dered an error of the press, because No. II. which was correct originally, has been altered to agree with it.

V. 29, h. 2. Mr. Wilkins' ms. and No. V. both read संशुद्धये instead of संसिद्धये, and in this they are confirmed by *b* 37 R. S. But that this is an error of the text in No. V. is shewn by its comment, where we have the last and not the first word. *a* 37 R. S. reads संशुद्धये. Mr. Wilkins' ms. is further in error in reading शुतीः for शुतीः. Nos. VI. VII. and *a* and *b* 37 R. S. omit the *visarga* of this word. No. V. reads शुति, and the Bombay copy was so too, but has been corrected.

V. 31, h. 1. Mr. Wilkins' ms. the Bombay copy, *a* and *b* 37 R. S. read चास्थाय (च + आस्थाय) for वास्थाय. This last reading is however supported by Sir W. Jones' version, and Nos. II. V. VI. and VII.

V. 32, h. 1. Mr. Wilkins' ms. is unsupported by any other authority, in reading वृत्तीनां for चर्यानां.

V. 33, h. 1. The Calcutta edition, by an error of the press, reads भुविदृत्य for तुविदृत्य. *a* 37 R. S. has रुविदृत्य.

V. 34, h. 1. Mr. Wilkins' ms. differs from all the authorities in reading गच्छेत्कृतहोमः. *a* 37 R. S. has गच्छेत् हुतहोमः; all the others agree with the Calcutta edition.

V. 43, h. 2. CULLUCA, in explaining the word अशंकुसुकः which he renders स्थिरमतिः "of steadfast mind," says that others read असंचयिकः. In fact this is the reading in Mr. Wilkins' ms., in the Bombay copy, and in *a* and *b* 37 R. S. The same should be found in the text of

ME'D'HA'TITHI,

ME'D'HA'TITHI, Nos. V. VI. and VII. because they in CHAP. VI. their comments say "others read अशंकमुक;" but instead of what might be expected from the intimation given by CULLU'CA, and this indication in their comments, अशंकमुकः and not असंचयिकः is found in their texts. Mr. Wilson spells this word संकमुकः without the privative. No. II. in the text has असंकमुकः but in the comment we have असंकमुकः. No. V. gives असंकमुधः in the text, but in the comment we have असंकमुकः. In No. VI. the word had been forgotten in the text, but in the margin it is written असंकमुकः. The comment, however, spells the word अशंक मुकः. No. VII. in both text and comment appears to have read असंकमुकः which has in every place been altered into अशंकमुकः. Under all these conflicting authorities I have not ventured to deviate from the Calcutta edition.

V. 43, h. 2. Mr. Wilkins' ms. and a 37 R. S. stand unsupported in reading समन्वितः for समाहितः.

V. 45, h. 1. Mr. Wilkins' ms. has जीवनं for जीवितं, which is the reading of every other authority.

V. 45, h. 2. The Bombay ms. Nos. V. VI. and VII. read निर्वेश for निर्देश. The sense of निर्वेश "wages," agrees very well with Sir W. Jones' translation; but CULLU'CA BHATTA is express in the use of निर्देश which he explains in the comment. Mr. Wilkins' ms. has निर्देश which has the same sense as निर्देश in Mr. Wilsons' Dictionary. b 37 R. S. reads निदेश, but a 37 has had an र added, and now reads निर्देश.

V.

CHAP. VI. V. 54, h. 1. See the remark on मृन्मयं, Chap. v. v. 122.

V. 55, h. 1. The Bombay ms. differs from every other copy in reading प्रव्रज्येतविस्तरात्. It may be said even to differ from itself in varying from what it gives in Chap. III. v. 125, where it agrees in form with all the other authorities in what may be considered the same idea and expression. In addition to what has been already remarked on that passage, it may be mentioned here, that Nos. VI. and VII. and b 37 R. S. read प्रसज्येत; a 37 R. S. has, and No. V. had, प्रसज्जेत, which some late reader has altered into प्रसज्जेत. The word (h. 2.) सज्जति, which is so spelt in every copy, affords the most decisive evidence that प्रसज्जेत is the true reading. It is right, however, to notice that the comment of No. II. in explaining विषयेष्वपिसज्जति has विषयेष्वपिप्रसज्येत while the Calcutta edition reads the last word प्रसज्जेत.

V. 58, h. 1. Mr. Wilkins' copy is again solitary in reading अतिपूजित for अभिपूजित.

V. 59, h. 2. The similarity in the forms of हि and क्रि as written in some of the manuscripts, is perhaps the reason why क्रियमाणनि occurs for ह्रियमाणनि in Mr. Wilkins' ms.

V. 66, h. 1. It appears to me that वसन् is better than रतः which is found in the Calcutta edition, Nos. II. VI. and VII. Yet Mr. Wilkins' ms. the Bombay copy and No. V. read वसन्. Supported, however, as रतः is, I have not ventured to make any alteration.

The

The word भूषितः is given for दूषितः in the Bombay CHAP. VI. MS., and in Nos. V. VI. and VII. The same word is found with the following explanation in the comment, viz. कुसुमकटकाद्याभरणैः “Adorned with flowers, golden bracelets, or other ornaments.” CULLU'CA, contrary to his usual plan takes no notice of this variation, but explains दूषितः to imply आश्रमलिंगरहितः “Destitute of the external symbols of his order.” Sir W. Jones has followed the comment in rendering this “Equal-minded towards all creatures.” सर्वभूतेषु ब्रह्मसमदृष्टिः “Looking with an equal eye, by (the light of) divine knowledge upon all beings.”

V. 70, h. 2. All the authorities agree in making विज्ञेयं to agree with तपः and not with प्राणायामाः.

V. 81, h. 2. Nos. V. VI. and VII. read सर्वद्वन्द्वविनिर्मुक्तः, all the others have it as is found in the Calcutta edition, सर्वद्वन्द्वविनिर्मुक्तः.

V. 89, h. 1. It is singular that Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. and VII. read श्रुति instead of स्मृति. That the last is the right reading cannot be doubted. Sir W. Jones so read it, and it is stated in Chap. II. v. 9, that the वेद and the श्रुति are the same; hence as the वेद is expressly mentioned, स्मृति must be the other authority quoted. The *Sruti* and the *Smṛiti* are to the *Hindus* what the Law and the Prophets were to the Hebrews.

CHAP. VII.

CHAP. VII. Verse 32, hemistich 1. Mr. Wilkins' ms. is supported by Nos. V. and VII. in reading न्यायवृत्तिः for न्यायवृत्तः. No. VI. did read the same, but has been altered.

V. 41, h. 1. Mr. Wilkins' ms. the Calcutta edition, and No. II. read वेणः, the Bombay copy, Nos. V. VI. and VII. have वेनः. This name again occurs so spelt in Chap. ix. v. 66, in the Calcutta edition, and in No. II.

V. 41, h. 2. There are many discrepancies in the readings of this hemistich. I have followed the Calcutta edition, which agrees with Sir W. Jones' version. No. II. has मुंदापेजवनश्चैवमुमुखेनिमिरेवच. In this there is an evident error, मुमुखे being put for मुमुखो, which is the reading of the comment. Mr. Wilkins' ms. has मुदाःपैजवनश्चैवमुमुखोनिमिरेवच. The Bombay copy exactly agrees with this. No. V. reads thus, मुंदःपैजवनश्चैवसुरथोनेमिरेवच. Here we have the first syllable of the second name spelt पे and not पै, and likewise the first syllable of निमिः written ने, and the third name altogether different. No. VI. exactly corresponds with this reading. No. VII. agrees with the Calcutta edition, with the exception of giving यवन for जवन with a ज. As the comment of ME'D'HA'TITHI does not repeat the names, there is no check to keep them correct, or to enable the reader to confirm them. In CULLU'CA BHATTA's comment, the names are repeated, but there is some discrepancy between

tween the Calcutta edition and No. II., the former CHAP. VII reading **पियवनस्यपुत्रःसुदासोनामा**, "SUDA'SA, the son of PIYAVANA." Sir W. Jones makes the substitute to be SUDA'MAN. The comment of No. II. was nearer to Sir W. Jones' translation, as it was originally **पिजवस्यपुत्रःसुदानामा**, and in this it nearly coincided with its own text; but by a marginal emendation we are to read **सुदासः**. This last alteration is, I think, an error, for if **यवन** is the true reading, then the first should be **सुदासः**; but if **पेयवन** is so considered, then we must necessarily take a word a syllable shorter, and read either **सुदा**, **सुदः**, or **मुंदः** according to some one of the clashing authorities. Still, however, none of these support the word SUDA'MAN, which is put as an alternative by Sir W. Jones. See remarks on v. 110, Chap. VIII.

V. 54, h. 1. Mr. Wilkins' ms. is unsupported in reading **मोनान्** for **मोलान्**.

Mr. Wilkins' ms. and Nos. V. and VI. read **लस्यान्**. All the others have **लसान्**. According to Mr. Wilson's Dictionary both forms are good.

V. 54, h. 2. Mr. Wilkins' ms. has **वाष्टोवा** (**वा** + **अष्टो** + **वा**) in which it is supported by the Bombay ms. and No. VII. It seems, however, to have formerly agreed with the Calcutta edition, Nos. II. V. and VI. in reading **चाष्टोवा** (**च** + **अष्टोवा**). I have adhered to the Calcutta edition, because I think the **वा** after **अष्टो** renders that before it not merely unnecessary, but redundant. No. II. seems formerly to have read **वा**, but has been altered into **च**.

V.

CHAP. VII. V. 55, h. 2. The Calcutta edition has किन्तुराज्यं No. II. किवराज्यं, No. V. किंराज्यं, and No. VI. the same as No. V. But here the sense requires an interrogation of astonishment, which is found in the form किमु in the Bombay copy, Mr. Wilkins' ms. and No. VII. This particle is familiar to every Sanscrit scholar, and occurs in line 11 page 2 of the *Hitôpadêsa*, where we have the phrase किमु यत्र चतुष्टयं "How much more when there are the four?"

V. 59, h. 1. An instance here occurs of what has been already mentioned with regard to the employment of निर for नि, and vice versa. The Calcutta edition reads निःक्षिपेत्, and the comment explains the term to mean समर्पयेत् "he should entrust," a sense borne out by the meaning of निक्षेप "a pledge or deposit." Mr. Wilkins' ms. the Bombay copy, No. VII. and Nos. V. and VI. in the comment, have नि and not निर. In Nos. V. and VI. the first hemistich is wanting in the text, which proves some connexion between those two copies. No. VI. has had the deficiency supplied in the margin, apparently at no very distant period, and in it the word is thus spelt, viz. निःक्षिपेत् with two errors.

V. 59, h. 2. समारभेत् is confirmed by the Calcutta edition, Nos. II. and VI., while Mr. Wilkins' ms. and Nos. V. and VII. have समाचरेत्.

V. 68, h. 1. The Bombay ms. and No. VII. read the च after सर्व; Mr. Wilkins' ms. the Calcutta edition, and No. II. insert it before that word. Nos. V. and VI. again agree

agree with one another in being deficient in verses 68, 69, CHAP. VII. 70 and 71.

V. 72, h. 1. Considerable obscurity accompanies the word अप्सराः, which is the reading of the Calcutta edition, and of No. II. by a correction, but what the last authority had originally is not discoverable. Mr. Wilkins' ms. reads आश्रयापराः. The Bombay ms. gives आश्रयाप्सराः. No. V. differs in having आश्रयापुरा. No. VI. agrees with No. V, while No. VII. appears originally to have read अपराः which has since been corrected by a marginal emendation into आश्रयापुरा. The ms. a. 37 R. S. reads by an interpolation of the comment गर्त्ताश्रयानक्रादयःचराः. b 37 R. S. reads आश्रयापुराः which may be a mere deficiency of the pen for अपराः. Notwithstanding these discrepancies of the various texts, the comments of Nos. V. and VI. read अप्सराः and explain it to mean याहकुमीदयः "sharks, tortoises, &c." No. VII. affords the same explanation, but reads the word अपराः. Following the mere analogy of the language this last would appear to be the true reading; but the root मृ affords us as good a derivation as चर. The only difficulty that presents itself in selecting अप्सराः is, that the word is not recognised in the sense of "aquatick animals," but seems peculiarly appropriated to the celestial nymphs of INDRA's heaven.

V. 74, h. 2. Instead of विधीयते which is found in the Calcutta edition, No. II. and the Bombay copy, and Mr. Wilkins' ms. reads विधियते. Nos. V. VI. and VII. have दुर्गाणिकारमेत्.

CHAP. VII. V. 80, h. 2. An error has crept into our text in following the Calcutta edition, **जाम्नायपरः** is the true reading : and not **जाम्नायापरः**. The former reading is supported by Mr. Wilkins' ms. the Bombay copy, and No. VII. A new proof is here afforded of the connection between Nos. V. and VI. Both read by mistaking equivocal letters **स्पोवाप्रायपरः**.

V. 98, h. 2. Mr. Wilkins' ms. reads **विचलेत्**, while all the others read **च्यवेत्**.

V. 99, h. 2. The mistakes in the use of **नि** and **निर्** have been already noticed in note 59, Chap. VII. No. II., the Bombay copy, Nos. V. VI. and VII. read **निक्षिपेत्**, as is required by the context ; for every pious gift may be considered as a sort of deposit placed with worthy objects for sacred purposes. The Calcutta edition and Mr. Wilkins' ms. read **निक्षिपेत्**.

V. 101, h. 2. Here again the same difference occurs in the mode of writing **निक्षिपेत्**, except that Mr. Wilkins' ms. omits the *visarga*, and that the Bombay copy substitutes the word **योजयेत्**.

Mr. Wilkins' ms. is clearly in error in reading **बुद्धा** for **वृद्धा**, as the latter is explained by the comment.

V. 105, h. 2. For **गूहेत्**, which is countenanced by CULLU'CA's comment, and is found in the Calcutta edition, in No. II., Mr. Wilkins' ms. has **गृहेत्**, the Bombay copy **गृहे**, No. V. reads **ग्रह**. No. VI. had **गृहे**, which has been altered into **गूहेत्**. No. VII. likewise reads **गूहेत्**.

V. 125, h. 1. The Calcutta edition has राजाकर्मसु CHAP. VII
instead of राजकर्मसु.

V. 132, h. 2. The Calcutta edition and No. II. again agree in the spelling of मृन्मय. See note 122, Chap. v., and in this instance it is supported by Mr. Wilkins' ms. We may therefore suppose that one or other mode is optional.

V. 135, h. 1. Mr. Wilkins ms. stands alone in reading श्रुतवृत्ति for श्रुतवृत्ते.

V. 145, h. 2. Mr. Wilkins' ms. has हुत्वाग्नीन्, the others हुताग्निः. A mistake of a syllable in this verse, in No. V., which is likewise found in No. VI. leaves no doubt that the latter is copied from it.

V. 149, h. 1. As it is possible that तिर्यग्योनः may be equally good with तैर्यग्योनः, I have followed the Calcutta edition. In this and in v. 150, h. 1, some authorities read one way, and some the other.

V. 154, h. 2. Mr. Wilkins' ms. reads अनुरागोपरागः; the other authorities agree with the text.

V. 162, h. 2. The Bombay copy, Mr. Wilkins' ms. Nos. V. and VI. read द्वेधसंश्रयमेवच instead of द्विविधः संश्रयः स्मृतः. This couplet is not in No. VII.

V. 165, h. 2. मित्रस्य is read in Mr. Wilkins' ms. after संहतस्यच, all the others read मित्रेण.

V. 169, h. 2. Mr. Wilkins' ms. has प्राप्त्वातु for तदवे, which is found in all the other authorities.

V. 188, h. 2. Agreeably to what is laid down by Mr. Wilkins in Rule 627 of his Grammar, निविश is found in the proper form potential in all the authorities except
his

CHAP. VII. his own ms. and No. VII. In the former it is read in the common form, as follows:—निविशेत्सतदास्वयं; where it may be observed that the pronoun *स* is introduced for the purpose of giving the due length to the *páda*. No. VII. is clearly in error, for it reads हिविशेत्. If we suppose *हि* to be correct, then the proper form is inadmissible; but if this last be right, then *नि* should be substituted for *हि*.

V. 193, h. 1. Nos. V. and VI. agree with Mr. Wilkins' ms. and the Bombay copy in reading the first hemistich thus कौरुक्षेत्राबमत्स्यां पांचालान्सूरमेनजान्, while the Calcutta edition, Nos. II. and VII. have the passage as it is printed, without converting कुरुक्षेत्र and पांचाल into gentile nouns. All read मत्स्यान् and not मात्स्यान्, as would be required by conforming to the analogy of पांचालान्. That the reading adopted is the true one, will be seen by referring to Rule 895 of Mr. Wilkins' Grammar, where it is laid down, that, "when a patronymic formed by any of the foregoing rules is put in the plural number, the distinctive affix to the primitive is omitted." And further, that, "it is common to put the names of certain countries in the plural number, to denote the inhabitants."

V. 200, h. 1. परिहृये and not असम्भवे is found in Mr. Wilkins' ms. the Bombay copy, and No. VII. The couplet is altogether omitted in Nos. V. and VI. I have followed the reading of the Calcutta edition and No. II. which is favoured by Sir W. Jones' translation.

V. 205, h. 2. Mr. Wilkins' ms. has दमते for विशते. No. VII.

VII. is altogether deficient, it begins with the last hemistich, and finishes with another quite different; it then omits up to v. 212, which it makes to follow v. 213. The others read विद्यते. Nos. V and VI omit all the verses from v. 205 up to v. 213.

V. 223, h. 2. The Calcutta ms. has a typographical error in reading प्रणधीना for प्रणिधीना.

V. 226, h. 2. स्वस्थ and सुस्थ, though apparently differing in etymology, seem to be used indifferently for one another in all the manuscripts. Following the Calcutta edition I have printed the former, which is the form in which the word is found in that work, as well as in the Bombay ms. Nos. V. VI. and VII., excepting that it is spelt स्वस्थ with an श in the Bombay copy, Nos. V. VI. and VII. Mr. Wilkins' ms. and No. II. have असुस्थ.

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Verse 4, hemistich 2. उपकर्म is given for अपकर्म in Mr. Wilkins' ms. The Bombay copy reads अवकर्म. Nos. V. and VI. have अयकर्म, where the प has been mistaken for a य.

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V. 15, h. 2. See the remarks on the prohibitive मा, Chap. III, v. 359.

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V. 16, h. 2. लोपयेत् is found in every authority, except Mr. Wilkins' ms. where we read चालयेत्.

V. 31, h. 2. आहरेत् is substituted for अर्हति in Mr. Wilkins' ms. The verse does not occur in Nos. V. and VI. but the rest read अर्हति.

V. 41, h. 2. Mr. Wilkins' ms. again differs from all the rest in reading प्रतिपालयेत् for प्रतिपादयेत्.

V. 46, h. 2. Nos. II. VII. and the Bombay copy agree in reading प्रकल्पयेत्, but Mr. Wilkins' ms. has विकल्पयेत्.

V. 47, h. 2. Nos. V. VI. and the Bombay copy read धनिकस्य, while Mr. Wilkins' ms. has बालिकस्य. No. VII. is deficient in this verse.

V. 57, h. 1. There is considerable disagreement among the mss. in the readings of the first *pāda* of this verse. Mr. Wilkins' ms. exactly agrees with the Calcutta edition and No. II. The Bombay copy has ज्ञातारःसन्तिचेत्युक्त्वा. Nos. V. and VI. read सन्तिज्ञातारइतिक्त्वा. No. VII. reads ज्ञातारः सन्तित्युक्त्वा but by an insertion in the margin we are to read मे after सन्ति. In following the Calcutta edition, No. II. and Mr. Wilkins' ms. I have been guided by CULLU'CA's comment. There a second reading is stated to be optional in the following words, ॥ज्ञातारःसन्तिमेत्युक्त्वाइतिवापाठः॥ But the scholar will ask how मे + इति can coalesce into मेति. Here we again have the following remark by CULLU'CA अत्रह्रस्वसंभिकारस्यपररूपत्वं (in No. II. we have अपर and not पर) "Here, owing to the metre, there is a contrariety
in

in the letter इ." But for this express notice I should have been inclined to adopt the reading found in the Bombay ms.

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V. 75, h. 2. The Bombay ms. and No. VII. read हवेति for अभ्येति. No. V. and VI. omit all the verses from 58 to 136. All the copies of ME'D'HA'TITHI, viz. Nos. V. VI. and VII. are particularly defective in this Chapter.

V. 79, h. 2. There is a typographical error in the Calcutta edition, where विधिनातेन is printed for विधिना नेन.

V. 80, h. 1. The Calcutta edition, No. II. and Mr. Wilkins' ms. read वेत्थ and not वित्थ, as is required by p. 174 of Mr. Wilkins' Grammar. The Bombay ms. has विस्थ. In No. VII. the couplet was omitted, but it is inserted in the margin, apparently by the hand of the copyist, and the first pūda reads thus यद्द्वयोरनयोरित्थं. In this the letter व has been omitted, and an *anuswāra* improperly inserted. I have not ventured to make any alteration, as the reading of the Calcutta edition and No. II. is supported by Mr. Wilkins' ms. This may, perhaps, be an ancient grammatical form.

V. 82, h. 2. This hemistich affords an instance of the use of आइ, governing the accusative case, in the instance of शतमाजाती: "as far as an hundred births." In Chap. 1x. v. 101, h. 1, it may be seen employed with the nominative.

V. 91, h. 2. आत्मनि is substituted for मुनि: in Mr. Wilkins' ms. but the latter reading is supported by the Calcutta edition, Nos. II. and VII. and by the Bombay copy.

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copy. CULLU'CA's comment likewise recognises मुनिः which it explains by सर्वज्ञः.

V. 98, h. 1. Rule 7 of Mr. Wilkins' Grammar must be somewhat extended to account for गवानृते (गो + अनृते). In Foster's Essay, p. 25 and 30, it will be seen that the rule is *general*. But as this work is in the hands of but few, I quote the rule.

"The ओ of गो before an अ is three-fold, before any other vowel it is two-fold :

" Ex.—गो अयं or गोयं or गवायं,

गो and ईश make either गवेश or गवीश,

गो and यूति only make गव्यूति."

It will not be out of place, perhaps, to observe that even the last example differs from Mr. Wilkins' Grammar, where two modes instead of one are assigned for गो and यूति.

V. 99, h. 2. अवदाः the second person singular of the third preterite may, apparently, be optionally long or short in the penultimate, according to Rule 429 of Mr. Wilkins' Grammar; but according to Foster's Essay, Rule 125, p. 454, and Dr. Carey's Grammar, p. 304, it should be long. It is found short in the Calcutta edition, No. II., Mr. Wilkins' ms. and the Bombay copy. Nos. V. VI. and VII. are deficient in this verse. Here the metre absolutely requires the elision of the augment: See note on v. 259, p. 348.

V. 104, h. 1. यत्रोक्तोतु instead of यत्रोक्तौ is found in Mr. Wilkins' ms. the word ऋत "truth," being omitted, and तु introduced to fill up the measure. The Bombay ms. has

has the right reading, but No. VII. agreed originally with Mr. Wilkins' ms. and has subsequently had ~~ना~~ introduced into the margin, and ~~े~~ obliterated after यत्र.

V. 110, h. 2. The Calcutta edition reads वैयवन (वे + यवन) instead of पेयवन, which is the reading intended by CULLU'CA, as प्रियवनापत्य is found in his comment. No. II. has in the text पेजवन. The Bombay copy, likewise, has पेजवन. No. VII. gives वैजवन. I have restored the text, in conformity with the opinion of CULLU'CA and Sir W. Jones. See note on v. 41, Chap. VII.

V. 132, h. 2. त्र्यसरेणु is given in the Calcutta edition, in this and the following couplet, instead of त्रसरेणु, which is the reading of Sir W. Jones, Mr. Wilson's Dictionary, Nos. II. and VII., and of the Bombay copy and Mr. Wilkins' ms.

V. 134, h. 1. त्रियवन्तु, which is a compound of the class called द्विगु (Mr. Wilkins' Grammar, page 574), is corroborated by No. II. and the Bombay ms. Mr. Wilkins' ms. has त्रियवस्तु, but this appears to be by a subsequent alteration; for it formerly seems to have agreed with the others: यवः is a noun masculine.

V. 135, h. 2. The Bombay ms. and No. V. support Mr. Wilkins' ms. in reading रूप्य for रोप्य, which is the reading of the Calcutta edition and No. II. I have made no alteration. Nos. VI. and VII. are deficient in this verse.

V. 136, h. 2. The Calcutta edition and No. II. seem to be evidently in error in reading कार्षीपणं instead of

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कार्षापणः, which is the reading found in Mr. Wilkins' ms. the Bombay copy, and No. V.

V. 165, h. 1. Of the two words योगधमन, the latter is not found in any dictionary, but though not expressly introduced into the comment, seems there to be explained by बन्धक "a pledge, pawn or gage," which agrees with the meaning assigned by Sir W. Jones. Nos. V. and VI. have योगवापन, which is supported by their comments. The latter word is, however, equally obscure with the other. Mr. Wilkins' ms. and the Bombay copy agree with the Calcutta edition and No. II. in reading योगधमन.

V. 165, h. 2. Sir W. Jones' version countenances the वापि found in the Calcutta edition and in No. II., while Mr. Wilkins' ms. the Bombay copy, Nos. V. and VI. have वापि.

V. 169, h. 1. CULLU'CA's comment supports the version of Sir W. Jones, by interpreting the word कुलं "the inspector of causes."

V. 172, h. 1. Mr. Wilkins' ms. reads आदानात् for स्वादानात्, and seems in this to be favoured by No. II. but the Bombay copy and Nos. V. and VI. have the latter reading.

धर्म is found for वर्ण in Mr. Wilkins' ms. Nos. V. and VI. and is further countenanced by Sir W. Jones' translation, but the latter word is supported by the Bombay ms. and CULLU'CA's comment. No. II. has been made to conform to the present reading, but it does not seem clear what word was formerly read. No. II. is further

further deficient in one line of the comment of this couplet. CHAP.
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The Calcutta copy reads अवलानान्, while the Bombay copy, Mr. Wilkins' ms. Nos. II. V. and VI. have दुर्बलानान्. I have in consequence followed No. II. and the others.

V. 178, h. 1. Contrary to Mr. Wilkins' ms. the Bombay copy, Nos. II. V. and VI. the Calcutta edition has मिष्यः instead of मिथः. The first of these words is not recognized by any of the Dictionaries.

The Bombay ms. differs from all in reading विवदमानयोः instead of विवदतान्नुषाम्.

V. 184, h. 2. उभोनियसदायःस्यादिति is the form in which the second hemistich begins in the Calcutta edition and in No. II. Mr. Wilkins' ms. has undergone some alteration, and now stands उपसंगृहदायःस्यादिति. The Bombay copy has सन्निगृहोभयंदायइति. Nos. V. and VI. agree with this last reading, except in the first syllable, for which they substitute से, which is evidently an error.

V. 199, h. 2. इतिस्थितिः instead of यथास्थितिः is found in the Bombay ms. and in No. VI. by a marginal correction; for the word had been omitted in the body of the text.

V. 201, h. 2. In Mr. Colebrooke's translation of the *Digest of Hindu Law*, we have this verse, and the commentator seems to imply that some other reading had विशुद्धंस्यात् instead of विशुद्धंहि; but Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. and VII. all agree in the latter

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latter reading. No. V is left in blank here, being copied from some imperfect ms.

V. 203, h. 2. Mr. Wilkins' ms. the Bombay copy, and Nos. VI. and VII. have सावद्यं (स + अवद्यं) for चासारं (च + असारं) but the latter reading is found in the Calcutta edition and No. II.

The Calcutta edition is in error in reading दूरेण for दूरेन (दूरे + न).

V. 212, h. 2. Mr. Wilkins' ms. stands alone in reading नादेयं for नदेयं.

V. 215, h. 1. भृत्यः instead of भृतः is found in Mr. Wilkins' ms. but four other mss. coincide in reading भृतः.

V. 216, h. 1. Another instance occurs here, and in the following couplet, of the indifference with which the word is written, either सुस्थः or स्वस्थः. The Calcutta edition here reads after the last form, and in v. 217, h. 1, after the first form. No. II. has सुस्थः in both. Mr. Wilkins' ms. the same. The Bombay copy in each case has स्वस्थः. Nos. VI. and VII. have not v. 217, but in v. 216 read स्वस्थः. I have followed No. II.

V. 239, h. 1. The Bombay copy, Mr. Wilkins' ms. Nos. VI. and VII. all agree in reading नावलोकयेत्, which seems to be supported by Sir W. Jones' version, where the expression is rendered "*over which a camel could not look.*" The Calcutta edition and No. II. read नवलोकयेत्. I have not, however, differed from the two last, to follow the authorities first mentioned, because the comment repeats the words नवलोकयेत्. अवलोकनं means the looking down

or

down or observing anything, which accords very well with the idea of looking over a hedge ; while the other rather implies the looking with a scrutinizing eye at any thing.

V. 243, h. 2. The Calcutta edition has **क्षेत्रियस्य**, while every other authority, including No. II. has **क्षेत्रिकस्य**, which is likewise the reading of the Calcutta edition in v. 241, h. 2. I have in consequence deviated from it in this verse.

V. 246, h. 2. By an error of the press, perhaps, the Calcutta edition has **क्षीरणः** instead of **क्षीरिणः**.

V. 253, h. 2. Nos. VI. and VII. agree with the Bombay ms. in reading **विनिश्चयः** instead of **विनिर्णयः**, which is the reading of the Calcutta edition and No. II. Mr. Wilkins' ms. has **विनिर्णये**.

V. 260, h. 2. Instead of **चारिणः** which is found in the Calcutta edition, No. II. Mr. Wilkins' ms. and the Bombay copy have **गोचरान्**. No. V. is altogether deficient in the verse ; but Nos. VI. and VII. read **शतशस्तथा**.

V. 261, h. 2. Though **तथा** is found in the Calcutta edition, No. II. the Bombay copy, Nos. VI. and VII., Mr. Wilkins' ms. reads **तदा**.

V. 262, h. 2. There is a little variation in the mss. between **विनिर्णयः** and **विनिश्चयः**. The Calcutta edition, No. II. and the Bombay copy read in the first of these forms ; Mr. Wilkins' ms. has it likewise, but in the 7th case singular. No. VI. has the second mode, and No. VII. puts it in the seventh case singular. No. V. omits the verse.

V. 265, h. 2. Mr. Wilkins' ms. is unconfirmed by any other authority in reading **अपकार** for **उपकार** ; perhaps

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it is by an omission of the copyist that the preceding म is not qualified with an उ.

V. 266, h. 1. In the Calcutta edition, Nos. II. and VI. we find विनिर्णये, while in Mr. Wilkins' ms. the Bombay copy, and No. VII. the same word is written in the nominative case.

V. 271, h. 2. The Calcutta edition has निःक्षेप्यो, but is unsupported, even by No. II. in reading the *visarga*, as if the word was found with the preposition निर instead of नि. The other authorities vary much in the word itself: thus Mr. Wilkins' ms. has निधेयो; the Bombay copy reads निखेयो; No. VI. निश्चयो, and No. VII. leaves the medial letter blank, and has नि यो; which shews that the copyist was uncertain as to the proper letter.

V. 277, h. 2. All the authorities agree in reading विनिश्चयः, except Mr. Wilkins' ms. which has विनिर्णयः.

V. 281, h. 1. The great similarity in the use of अप and अव is shewn in the words अपकृष्ट and अवकृष्टः, for the first reading we have the authority of the Calcutta edition, No. II. and the Bombay copy; while we have Mr. Wilkins' ms. and Nos. VI. and VII. for the second one: they appear to be both equally good; but the first has been followed, as it is found in the Calcutta edition.

V. 285, h. 1. The Calcutta edition is unsupported by any authority, and likewise by its own comment, in reading उपभोगं instead of उपभोगी, which has been accordingly adopted.

V.

V. 287, h. 1. It is singular that the form अवपीउनाना instead of अवपीउनायां is found in Nos. VI. and VII. and Mr. Wilkins' ms. The Bombay copy reads पीउनं.

V. 288, h. 2. The form राज्ञो is supported by the Calcutta edition, by No. II. and by CULLU'CA's comment, while Mr. Wilkins' ms. the Bombay copy, Nos. VI. and VII. read राज्ञे.

V. 292, h. 2. Mr. Wilkins' ms. is solitary in reading दंओ for दंउं, which is found in the rest.

V. 295, h. 2. The Calcutta edition, which has been followed, is supported by No. II. and the Bombay copy, in reading प्राणभृतस्, while Mr Wilkins' ms. Nos. VI. and VII. have प्राणभृत्. Both forms are good, but by the first we must understand that "*animals*" in the accusative plural are intended, while by the latter we are to take the sense as in the accusative singular.

V. 298, h. 1 and 2. The forms माषिकः and माषकः have been adopted in conformity with the Calcutta edition and No. II. The first manner of deriving the word seems more analogous to grammatical rules, and is supported by Mr. Wilkins' ms. the Bombay copy, Nos. VI. and VII.

V. 299, h. 1. It must be by a typographical error that we read प्रिशयो in the Calcutta edition, all the authorities, including No. II. read शिशयः. It will be observed that No. V. has not been quoted, being altogether deficient in this part of the work.

V. 309, h. 1. For अनपेक्षित, which is found in the Calcutta

CHAP. Calcutta edition, No. II. and the Bombay copy, Mr.
VIII. Wilkins' ms. and No. VII. read अनवेक्षित. No. V. gives
अनरक्षित.

V. 325, h. 1. There are some variations in the different authorities about खुरिखायाः, which is the reading of the Calcutta edition, No. II. and the Bombay copy. Mr. Wilkins' ms. reads खुरिकायाः. Nos. VI. and VII. have स्फुरिकायाः.

V. 362, h. 2. Mr. Wilkins' ms. is undoubtedly in error in reading ये for ने which is found in every other authority.

V. 368, h. 2. For प्रसंगविनिवृत्तये, which is the reading of the Calcutta edition and of No. II., the form प्रसंगविनिवर्तयेत् is found in Mr. Wilkins' ms. The Bombay copy agrees with the Calcutta edition, excepting that it finishes with a *visarga*. The distich is not found in Nos. V. VI. and VII.

V. 369, h. 2. The word शिफा is not given in the sense of "whip" in Mr. Wilson's Dictionary, but it there occurs in that of a fibrous root, which probably was employed for the purpose. Mr. Wilkins' ms. has शिखा, but the Bombay copy reads the same as the Calcutta edition and No. II. The verse is not found in Nos. V. VI. and VII.

V. 374, h. 2. No. II. and Mr. Wilkins' ms. read सर्वस्वी instead of सर्वस्वैः. The Bombay ms. is not clear, but seems to lean to the former. No. V. VI. and VII. are deficient in this verse. I have adhered to the Calcutta edition:

V.

V. 375, h. 1. I have followed the Calcutta edition in reading सर्वस्वदण्डः, though perhaps the form सर्वस्वदण्ड्यः, which is found in No. II. Mr. Wilkins' ms. and the Bombay copy, may be the more preferable one. Nos. V. VI. and VII. are deficient. CHAP. VIII.

V. 383, h. 1. Mr. Wilkins' ms. reads उभे instead of तुते; but the latter reading is supported by No. II. and the Bombay ms. The verse is not found in Nos. V. VI. and VII.

V. 402, h. 1. Mr. Wilkins' ms. substitutes तथा for अथवा, but is unsupported by No. II. and the Bombay copy.

CHAP. IX.

Verse 11, hemistich 2. Considerable difficulty presents CHAP. IX itself in determining the true reading of this hemistich. But for the number of authorities that support the Calcutta edition in the word पारिणास्य, I should have been inclined to follow Mr. Wilkins' ms. which reads पारि नाय्यस्य. For the former word we have the authority of Nos. V. and VII. and that of the Bombay copy, which is very little different, namely, पारीणस्य. The word पारिणाय्य, as derived from परिणय "marriage," would admit of the meaning given to it in the comment,

CHAP. IX. while परिणाह implies "the breadth or periphery of a circle."

Mr. Wilkins' ms. is however decidedly faulty in reading अनु for अन्न, and वेक्षणे for चेक्षणे (च + इक्षणे). No. II. has by a subsequent alteration, in a different coloured ink, the word पारिणद्धस्यावेक्षणे, which formerly was पारिणाद्धस्यवेक्षणे. To countenance अवेक्षणे, the fifth syllable of the second *pāda* has been made long, which is contrary to the metrical canons usually followed in MENU. I have adhered to the Calcutta edition.

V. 17, h. 1. The authorities are nearly balanced between अनार्जवम् and अनार्यताम्. The first reading is found in the Calcutta edition, Nos. V. and VII.; and the latter in No. II. Mr. Wilkins' ms. and the Bombay copy. No. VI. is deficient.

V. 23, h. 2. Mr. Wilkins' ms. is unsupported in reading अर्वनीयताम् for अर्हणीयताम्.

V. 24, h. 2. उत्कृष्टं is substituted in Mr. Wilkins' ms. for उत्कर्ष.

V. 43, h. 1. क्षिप्रः is found in Mr. Wilkins' ms. Nos. V. and VII.; all the others except No. VI., which is defective, read विद्धः as with us.

V. 47, h. 2. The Calcutta edition, No. II. Mr. Wilkins' ms. the Bombay copy and No. VII. read ददानि; but No. V. has ददामि. No. VI. is defective.

V. 61, h. 1. Mr. Wilkins' copy and No. V. read एक, all the others एके.

V. 62, h. 1. The Calcutta edition and No. II. read निर्वृते, all the others have निर्वृत्ते. The same word occurs preceded by the privative अ, in the 61st couplet, hemistich

tich 2. Mr. Wilson's Dictionary supports the reading CHAP. IX. adopted in the text.

V. 65, h. 1. नोडाहकिषु is, by an alteration, given in Mr. Wilkins' ms., but what it was originally is not very clear: all the other authorities read as with the text, नोडाहिकेषु.

V. 65, h. 2. Mr. Wilkins' ms. must be in error in reading भेदनं for वेदनं; all the others agree in the latter reading.

V. 79, h. 2. The Calcutta edition, No. II. and the Bombay copy read द्विषन्त्याम्; but Mr. Wilkins' ms. Nos. V. VI. and VII. have द्विषाणाया. The Calcutta edition has been followed, being confirmed by the Bombay copy.

V. 86, h. 2. The Calcutta edition and No. II. have स्वजातिः; Mr. Wilkins' ms. reads सज्जातिः, the Bombay copy सजातिः, which is equally good as that of the Calcutta edition. No. V. reads साजातिं, No. VI. सजातिं, and No. VII. सज्ञातिं.

V. 93, h. 1. I quote the readings of the various authorities to shew how they vary in what ought to be a very clear case. The Calcutta edition and No. II. read correctly पित्रेन (पित्रे + न), Mr. Wilkins' ms. Nos. V. and VII. पित्र्येण. The Bombay copy has पित्रेण and No. VI. पित्रेव.

V. 103, h. 2. All the authorities except the Calcutta edition and No. II. read धर्म्म for भागं, I have not made

CHAP. IX. made any alteration, as the phrase seems to have become colloquial.

V. 126, h. 1. The word ज्येष्ठेन, as found in No. II. and Mr. Wilkins' ms. seems better than ज्येष्ठेन, which I have printed in conformity with the Calcutta edition. The Bombay copy reads nearly the same, namely, ज्येष्ठेन. No. V. has ज्येष्ठे, and No. VII. ज्येष्ठेच. No. VI. caret. All these latter readings favour the Calcutta edition, which may be the true reading, and is rather countenanced by Sir W. Jones' translation.

V. 131, h. 1. योतकं looks as if altered to पोतकं, in No. II., but the Calcutta edition, the Bombay copy, and No. V. have the first mode. Mr. Wilkins' ms. and Nos. VI. and VII. have योतुकं, but the letter उ has evidently been subsequently added in No. VI.

V. 132, h. 1. रिक्थं is found in Mr. Wilkins' ms. the Bombay copy and Nos. V. and VII. The verse is wanting in No. VI. I have preserved the form ऋक्थं, as found in the Calcutta edition and No. II.; both being equally good. The first form will however be found in v. 147, h. 2.

V. 149, h. 1. The Calcutta edition and the Bombay copy read आनुपूर्व्येण, while all the others have आनुपूर्वेण.

V. 204, h. 2. The Calcutta edition has अनुपालितः, Mr. Wilkins' ms. the Bombay copy and No. VI. read अनुपालिनः, No. II. अनुषालिनः, No. V. अनुलेपनः, and No. VII. अनुलिपितः. I have followed Mr. Wilkins' ms.

V. 214, h. 2. Mr. Wilkins' ms. stands alone in reading योतुकं for योतकं. See note on v. 131, h. 1.

V. 231, h. 2. The Bombay copy has been followed CHAP. IX. in reading निःस्वान् instead of निस्वान्, which is found in No. II. Mr. Wilkins' ms. and Nos. V. and VII. निस्वासान् is found in No. VI. The preposition निः, as implying exclusion, deprivation, &c. is better than नि, which is its opposite.

V. 256, h. 1. No. II. Mr. Wilkins' ms. and Nos. V. VI. and VII. all agree in reading द्रव्यापहारकान्; but the Bombay copy has द्रव्यापहरिणः. The Calcutta edition, by a typographical error, has omitted the ह in the last word, or would otherwise have agreed with No. II. and the other authorities.

V. 258, h. 1. Mr. Wilkins' ms. has ओत्कोचकाश्च instead of उत्कोचकाश्च, which is found in the Calcutta edition, the Bombay copy, Nos. II. V. VI. and VII.

V. 264, h. 1. For पूष, which is found in the Calcutta edition and in No. II. Mr. Wilkins' ms. has यूष, and the Bombay copy सूप. Nos. V. VI. and VII. are defective in this verse. CULLU'CA gives अपूप in his comment; both forms are equally good.

V. 268, h. 1. उपदेशैश्च, is found in the Calcutta edition and in No. II.; but Mr. Wilkins' ms. and the Bombay copy have अपदेशैश्च, as in the second hemistich. I have followed the Calcutta edition, as a little variation may have been designed by the compiler to prevent tautology.

V. 275, h. 1. प्रतिकूल्येषु is found in Mr. Wilkins' ms. alone; all the others read प्रतिकूलेषु.

CHAP. IX. V. 275, h. 2. Mr. Wilkins' ms. differs from all the other authorities, in reading उपकारकान् for उपजापकान्.

V. 280, h. 1. कोषागार is substituted for कोष्ठागार in Mr. Wilkins' ms., but No. II. and the Bombay copy read, by an error of the copyist, कोष्ठ. Nos. V. VI. and VII. are defective in this couplet.

V. 281, h. 2. The Calcutta edition and No. II. read भिद्यात् instead of भिन्यात्, which is found in the Bombay copy. Nos. V. VI. and VII. are again deficient. I have followed the Bombay copy, as there can be no doubt of its correctness.

V. 286, h. 2. Mr. Wilkins' ms. has अपराधे for अपबेधे, which is the reading of the Calcutta edition, No. II. and the Bombay copy. But Nos. V. VI. and VII. have अपिबधे. The Calcutta edition has been followed.

V. 294, h. 2. सत्तांगं is found in the Calcutta edition and No. II. All the others vary considerably. Mr. Wilkins' ms. and the Bombay copy have समस्तं. No. V. is obscure, but seems to read तप्त. No. VI. has समक्ष, and No. VII. सप्तमं. I have adhered to the Calcutta edition and No. II.

V. 303, h. 1. The authorities are divided between वायोष and वातस्य. For the first reading we have the Calcutta edition, Nos. II. V. VI. and VII. and for the second one we have Mr. Wilkins' ms. and the Bombay copy.

V. 308, h. 1. Instead of अभि, which precedes छयते in the Calcutta edition, and in No. II. Mr. Wilkins'

ms. has प्र, but the Bombay copy, Nos. V. VI. and VII. CHAP. IX. have हि before it.

V. 314, h. 1. The Calcutta edition has भस्यो, which has been followed in our text. No II. reads भस्यो. The Bombay copy, and Mr. Wilkins' ms. have भस्यो, which is supported by No. VI., but Nos. V. and VII. read with the Calcutta edition.

V. 314, h. 2. I have preserved the word सोमः which is found in the Calcutta edition and No. II.; yet Mr. Wilkins' ms. the Bombay copy and Nos. V. VI. and VII. have चेन्दुः (च + इन्दुः).

V. 324, h. 1. The Calcutta edition, No. II., the Bombay copy, and Nos. V. and VI. read चरन्सदा; but Mr. Wilkins' ms. reads चलंसमा, and No. VI. चरणसदा.

V. 335, h. 2. The Calcutta edition and No. II. have ब्राह्मणायश्रयो, in which the य must be a misprint for a प, which is the reading I have adopted. The Bombay copy and No. V. seem to read the same as the Calcutta edition, but the difference between a प and a य in the mss. is so little, that nothing decisive can be often gathered from a comparison. Mr. Wilkins' ms. reads ब्राह्मणोपाश्रयो and No. VI. ब्राह्मणोयाश्रयो. From these two examples it is clear that they are designed to express the word उपाश्रयः. Neither this nor अपाश्रयः are found in the Dictionaries. I have followed Mr. Wilkins' ms., as conveying the most intelligible sense.

CHAP. X.

CHAP. X. Verse 3, hemistich 1. The Calcutta edition and No. II. read **वेशेयान्**, which is confirmed by the Bombay ms. Nos. V. and VI. But Mr. Wilkins' ms. has **वेशिष्यान्**. No. VII. has **वेशयेष्यान्**.

V. 20, h. 2. **अभिनिर्दिशेत्** is found in Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. and VII. I have followed the Calcutta edition and No. II. in reading **विनिर्दिशेत्**.

V. 21, h. 2. Mr. Wilkins' ms. has **शेष**, the Bombay copy **षेष**. No. V. seems to read either **शेख** or **शेखर**. No. VI. **शखर** and No. VII. **शेखर**. I have followed the Calcutta edition and No. II. in reading **शेख**, which is supported by Sir W. Jones' translation.

V. 35, h. 1. Though the Calcutta edition and No. II. read **मृतवत्तमृतुनारीषु** I have followed Mr. Wilkins' copy, the Bombay ms. Nos. V. VI. and VII. in reading **मृतवत्तमृतुनारीषु** as the more probable reading.

V. 38, h. 1. Mr. Wilkins' ms. is solitary in reading **मूल** for **मूल**.

V. 40, h. 1. For **प्रदर्शिताः**, which is found in all the other authorities, Mr. Wilkins' ms. has **पिगर्हिताः**.

V. 41, h. 1. The Calcutta edition and No. II. read **सजाति** for **स्वजाति**, which is found in the other authorities. Both seem equally good, and I have made no alteration.

V.

V. 41, h. 2. The Calcutta edition and No. II. read **CHAP. X.** **सधमीणः**, which is supported by the Bombay copy, Nos.

V. VI. and VII. Mr. Wilkins' ms. reads **स्वधमीणः**.

V. 42, h. 2. Mr. Wilkins' ms. reads **जन्मसु**; but all the others have **जन्मतः**.

V. 44, h. 1. The Calcutta edition No. II. and Mr. Wilkins' ms. read **पोण्डुक**, while the Bombay copy and Nos. V. VI. and VII. agree in reading **पुण्डुक**. I have made no alteration in the Calcutta text, which is confirmed by Sir W. Jones' translation.

V. 47, h. 1. Mr. Wilsons' Dictionary does not contain the form **चिकित्सनम्**, which is found in the Calcutta edition and No. II.; but it has **चिकित्सितम्**, which is found in Mr. Wilkins' copy, the Bombay ms. Nos. V. VI. and VII. I have, however, not made any alteration.

V. 47, h. 2. Mr. Wilkins' ms. reads **वेदेहिकानां**, but all the other authorities have **वेदेहकानां**. Mr. Wilkins' ms. likewise gives **पथं**, which is read **पथः** by the rest.

V. 50, h. 1. The Calcutta edition, Nos. II. V. VI. and VII. read **चेत्य**, while Mr. Wilkins' ms. and the Bombay copy have **चेत्र**. According to Mr. Wilson's Dictionary both modes are good in the sense required.

V. 51, h. 2. **अपपात्र** is found in the Calcutta edition, Nos. II. and VI., but Mr. Wilkins' ms. the Bombay copy, Nos. V. and VII. read **अवपात्र**. See note on v. 281, Chap. viii.

V. 52, h. 1. **चेलानि** is found in the Calcutta edition and Mr. Wilkins' ms., all the others read **चेलानि**. From

CHAP. X. this and the former instances it is clear that both forms are good. See note on v. 103, h. 2, Chap. v.

V. 61, h. 1. The Calcutta edition is clearly in error in reading परिध्वंसाज्जायन्ते instead of परिध्वंसाजायन्ते, which is found in Mr. Wilkins' ms., the Bombay copy, Nos. II. VI. and VII. परिसाज्ञायत is given in No. V.

V. 62, h. 2. Mr. Wilkins' ms. reads शुद्धि instead of सिद्धि, which is found in all the other authorities.

V. 66, h. 2. The Calcutta edition and No. II. read श्रेयस्त्वं केचिद्वेदेत्, but the other authorities differ considerably. Mr. Wilkins' ms. has श्रेयान् कस्त्वनयो, the Bombay copy has श्रेयस, but the remainder is uncertain. No. V. reads श्रेयस्त्वं केचिद्वेदेत्. No. VI. gives श्रेयस्त्वं, but the rest is not clear, and No. VII. has श्रेयस्त्वं कचिद्वेदेत्. The Calcutta edition and No. II. have been followed: all the rest are more or less faulty.

V. 79, h. 1. No. II. differs from the Calcutta edition in reading भृत्वं for भृत्वं (भृत् + त्वं), and is supported by the Bombay copy. Mr. Wilkins' ms. has कृत्ति. Nos. V. and VI. read भृत्य, but No. VII. agrees, apparently by a subsequent alteration, with the Calcutta edition, which I have followed.

V. 82, h. 2. Mr. Wilkins' copy and the Bombay ms. agree in reading गोरक्ष, but the Calcutta edition and other authorities have गोरक्ष.

V. 90, h. 1. The Calcutta edition has कृथा, which is confirmed by Nos. II. and V. Mr. Wilkins' ms. and No. VI. read कृथात्, but the Bombay copy and No. VII. have

have कथा, which I have adopted, because it is the third case of कृषिः, and seems to suit better with the sense. CULLU'CA BHATTA likewise explains it by कृषणेन in the same case. CHAP. X.

V. 92, h. 2. Though all the authorities are against the Calcutta edition and No. II., I have followed those two in reading शूद्री instead of शूद्रो. In Mr. Wilkins' Grammar, Rule 1033, it will be seen that certain declinable words when put in construction with the roots कृ, भू and अस्, take the termination ई, and are made indeclinable to attribute a new nature or quality to a thing.

V. 99, h. 2. Nos. VI. and VII. have पूत्रदारात्ययेप्राप्ते in the locative case, but the Calcutta edition, No. II. Mr. Wilkins' ms. and the Bombay copy read पूत्रदारात्ययम्प्राप्तो. No. V. is deficient in this couplet. I have not deviated from the Calcutta edition.

V. 114, h. 2. I have not ventured to make any alteration in the text of the Calcutta edition, which reads अदोषवत्, and is supported by Nos. II. VI. and VII. and by the Bombay copy. Mr. Wilkins' ms. and No. V. have अदोषकृत्.

CHAP. XI.

Verse 1, hemistich 1. I have adopted सार्ववेदसं, which is found in No. II., and was formerly in the Bombay copy. CHAP. XI.

It

CHAP. XI. It is likewise the reading of Nos. V. VI. and VII. The Calcutta edition has सर्ववेदसं, and Mr. Wilkins' ms. reads सार्ववेदिनं.

V. 4, h. 2. The Calcutta edition, Nos. II. and VII. read दक्षिणाम्, as has been printed in the present work; but Mr. Wilkins' ms. and the Bombay copy have दक्षिणाः. Nos. V. and VI. read without the *visarga*, दक्षिणा.

V. 6, h. 2. It is not a little singular that a text of so much importance to the sacerdotal order should only be found in the Calcutta edition, No. II. and Sir William Jones' translation. It is not found in Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. or VII. Are we to consider it a pious fraud, designed at once to benefit the cause of learning and of the priesthood?

V. 9, h. 2. Mr. Wilkins' ms. and No. V. read धर्मः, all the others धर्म, without the *visarga*.

V. 21, h. 2. No. II. Mr. Wilkins' ms. and Nos. V. VI. and VII. have बालिष्यात्, which has been adopted in the text; but the Calcutta edition reads बालिस्स्यात्. The Bombay copy gives the form बालिस्स्यात्, which is not recognized by Mr. Wilson's Dictionary.

V. 35, h. 2. No. II. has been altered, and agrees with the Calcutta edition in reading शुक्ला, and is confirmed by Mr. Wilkins' ms. Nos. V. and VII.; but the Bombay copy and No. VI. read शुक्ल.

V. 41, h. 1. Mr. Wilkins' ms. differs from every authority, and reads the first *pāda* अग्निहोत्रप इध्याग्नीन्.

V. 50, h. 1. I have followed the Calcutta edition, No. II. and Mr. Wilkins' ms. in reading पौतिनासिक्यं, for which

which Nos. VI. and VII. substitute **पूतिनासिक्यं**; and the CHAP. XI. Bombay copy and No. V. read **प्रतिनासिक्यं**.

V. 50, h. 2. The Calcutta edition and Nos. II. V. VI. and VII. read **आतिरेक्यं**, Mr. Wilkins' ms. **आतिरेक्यं** and the Bombay copy **आतिरेक्य**.

N.B.—The verse which is numbered 52 in Sir W. Jones' translation is not printed in the order of the verses in the Calcutta edition; but, in imitation of No. II. it is printed on the margin of the page. It would seem as if the editors were in doubt whether it was authorised by CULLU'CA BHATTA; for he merely states in general terms, though at considerable length, the necessity of expiating sins and crimes in the present birth, to prevent the punishment awarded to them in v. 49, 50, 51, and in this dubious verse. The Bombay ms. is deficient in this couplet, but it is found with various differences in the other authorities. These will be quoted in full. I have not printed it among the other verses of the text, as it appeared to me, from the manner in which it is inserted in the Calcutta edition and No. II., and the total silence of the Bombay copy, that there was great reason to doubt its genuineness. It will be necessary, therefore, to observe, that from verse 51 to the end of this chapter Sir W. Jones' version will be always one couplet in advance of the Sanscrit text: thus v. 53 in his translation corresponds with v. 52 of the Sanscrit, and so on till the chapter is finished. This might have been obviated, either by inserting the verse in the original text, or by taking away the couplet from Sir W.

CHAP. XI. Jones' version, but I have thought it preferable to keep each part of the work perfect in its kind.

The Calcutta edition and No. II. read,

१ दीपहर्त्रीभवेदन्धःकाणोनिर्वीपकस्तथा १

१ हिंसारुचिःसदारोगीवातांगःपारदारिकः ॥

which agrees with Sir W. Jones' version.

But Mr. Wilkins' ms. has

१ दीपहर्त्रीभवेदन्धोकाणोनिर्वीपकोभवेत् १

१ हिंसायां व्याधिभूयिष्ठोजहिंसायां तु नीरुजः ॥

No. V. varies a little, and reads

१ दीपहर्त्रीभवेदन्धोकाणोनिर्वीपकोभवेत् १

१ हिंसायाव्याधिभूयस्त्वं अरोगित्वमहिंसया ॥

Nos. VI. and VII. exactly agree with this reading, except that they have भवेदन्धः and not भवेदन्धो.

V. 56, h. 2. Nos. V. VI. and VII. support the Bombay copy in reading गर्हितान्नाद्ययोजग्धिः instead of गर्हितानाद्ययोजग्धिः, which is the reading of the Calcutta edition and No. II. Mr Wilkins' ms. supports these, with the exception that it omits the *arka* over the ज.

V. 58, h. 1. The Bombay copy, and Nos. II. and VI. support the Calcutta edition in reading स्वयोनीषु; but Mr. Wilkins' ms. and Nos. V. and VII. have स्वयोन्यासु. No. II. did not always read as it does at present, but has been altered.

V. 59, h. 1. I have ventured to differ from the Calcutta

cutta edition, and Nos. II. and V., which read the first CHAP. XI. hemistich

१ गोबधोऽन्याज्यसंयाज्यपारदायीत्वविक्रयाः ।

thus making but one compound of the whole hemistich, with the exception of the two first words. Mr. Wilkins' ms. has संयाज्यं, and विक्रयो, which is as good as the one adopted in our text. The Bombay copy has संयाज्यं and विक्रयः. But I have preferred the reading found in Nos. VI. and VII. viz. संयाज्यं and विक्रयम्. Of these authorities it will be seen that four of them make संयाज्यं to end in the first *pāda* with an *anuswāra*; and I have in consequence selected that reading for the second *pāda*, which followed the same order.

V. 60, h. 1. The Calcutta edition and No. II. are one syllable too long in the first *pāda*, owing to their ending it with the word उहे, viz. १ परिवित्तितानुजेनोहे १; but Mr. Wilkins' ms. the Bombay copy and Nos. V. and VI. omit the word उहे, and agree in all the remainder of the hemistich with the Calcutta edition and No. II. In No. VII. the hemistich is found thus;

१ परिवेत्तानुजेनूढेनपरिवेदनमेव १

In this it will be readily seen there are many errors.

V. 79, h. 2. I have deviated from the Calcutta edition and Mr. Wilkins' ms. in this passage, which read गोब्री सणस्यच, contrary to themselves in v. 95, Chap. v. No II. the Bombay copy and Nos. V. VI. and VII. support the present text in this passage, and in v. 95, Chap. v.

V. 80, h. 1. The Bombay copy has प्रतिरोद्धो, with which

CHAP. XI. which Mr. Wilkins' ms. agrees by an alteration: all the others agree with the text.

V. 80, h. 2. Mr. Wilkins' ms. has तुनिमित्ते, the Bombay copy reads तन्निमित्तो, and No. V. वन्निमित्ते.

V. 82, h. 1. Though No. II. now agrees with the Calcutta edition and Nos. V. VI. and VII., it did not do so originally, but has been altered to conform to it. The word शिष्टा is recognised by CULLU'CA in his comment, and is there explained by निवेद्य. Mr. Wilkins' ms. has शिष्टानां and the Bombay copy शिषावा.

V. 85, h. 2. The Calcutta edition, Nos. II. VI. and VII. read पवित्रं, and Mr. Wilkins' ms. did so formerly, but now reads पवित्रा, which is the reading of the Bombay copy, and seems to be indispensable to agree with the word वाक्. Mr. Wilkins' ms. differs from all the other authorities in reading एषां for तेषां, which is the first word of the couplet.

V. 92, h. 2. The words अपनुत्यर्थ have been introduced into the text in the place of अपनुत्यर्थ, which are found in the Calcutta edition, Nos. VI. and VII. Mr. Wilkins' ms. and Nos. II. and V. read अपनुत्यर्थ. The first word is clearly formed with अप + णुद् + ति by Rule 880 of Mr. Wilkins' Grammar, and will be found occurring in the fourth case at the end of verse 106.

V. 95, h. 1. Mr. Wilkins' ms. reads पिशाचानां in place of पिशाचानां, which is found in the Calcutta edition, Nos. II. V. VI. and VII. The Bombay copy drops a syllable, and reads पिशानां.

V.

V. 102, h. 2. It must be by a poetical licence for the CHAP. XI. sake of the metre, that अपानुदेत् is found in every copy, with a long आ after the letter प. See verses 75, 92 and 106, where it is short. This couplet is not found in No. V.

V. 103, h. 1 and 2. No. II. now agrees with the Calcutta edition and the text, but did read अभिभाषेन, which is likewise the reading of Mr. Wilkins' ms. in this word. Mr. Wilkins' copy likewise differs, and has the word तल्पो and सुप्यात् for स्वप्यात्, and श्लिथन् for श्लिथेत्. The Bombay copy likewise has तल्पो and सुप्यात्; but in the rest of the couplet agrees with the Calcutta edition. No. V. has तल्पो, but is wanting in the word स्वप्यात्, and substitutes आलिंग्य for श्लिथेत्. Nos. VI. and VII. read तल्पसुप्यात् and आश्लिष्य, but agree with the Calcutta edition in the remainder of the distich.

V. 104, h. 2. The Calcutta edition and Nos. VI. and VII. agree in reading नेर्ऋती; but No. II. has नेर्ऋती, and Mr. Wilkins' ms. नेर्ऋत्या. The Bombay copy seems to have been intended to agree with the Calcutta edition, as it has नर्ऋती, having the arka omitted, perhaps by an error of the copyist. No. V. reads नेर्ऋति. The Calcutta edition has been followed, being in part supported by Mr. Wilson's Dictionary.

V. 106, h. 1. अभ्यस्येत् is found in the Calcutta edition and No. II. and is quite correct if the verb be of the fourth conjugation in this peculiar sense; but Mr. Wilkins' ms. the Bombay copy, and Nos. VI. and VII. read the word

CHAP. XI. अभ्यसेत्, as if it belonged to the first conjugation. No. V. has अभ्यासन्; I have adhered to the Calcutta edition.

V. 107, h. 2. Mr. Wilkins' ms. is supported by the Bombay copy in substituting विविधेर्नियमेरिमेः for हभिनी नाविधेर्वतेः, but Nos. II. V. VI. and VII. support the Calcutta edition and the present text.

V. 111, h. 2. Mr. Wilkins' ms. the Bombay copy and No. VII. read तथासीन instead of तथासीनो which is the reading of the Calcutta edition, Nos. II. V. and VI.

V. 112, h. 1. The Calcutta edition and No. II. read अभिशस्ता, which has been followed in the text; but Mr. Wilkins' ms. has अतिशस्ता, and the Bombay copy reads अभिषक्ता. No. V. substitutes अभिषक्तानां च, and Nos. VI. and VII. read अभिषक्तां च.

V. 112, h. 2. Mr. Wilkins' ms. and the Bombay copy read मग्नां वासर्वप्राणेर्विमोचयेत्. No. V. has लग्ने, and substitutes प्राणे for प्राणेः. Nos. VI. and VII. agree with Mr. Wilkins' ms. except that they read लग्नां for मग्नां. I have not made any alteration from the Calcutta edition and No. II. except dropping the redundant रू in विमोचयेत्.

V. 117, h. 2. This hemistich is a syllable too long in the first páda in the Calcutta edition, Nos. II. V. VI. VII. and VIII. The Bombay copy reads १ अवकीर्णैर्व्रते शुध्येत् १ and Mr. Wilkins' ms. has १ अवकीर्णैश्च शुध्यर्थः १. These two contain the right number of syllables, but are deficient in the exception required, and which is expressed by the word वज्जी in the other authorities. I have thought it better to make no alteration.

V.

V. 118, h. 1. No. II. and Mr. Wilkins' ms. read CHAP. XI. कालेन instead of काणेन, which is found in all the other authorities. Sir W. Jones recognises both forms in his translation, by the words "must sacrifice a black or a one-eyed ass."

V. 118, h. 2. The Calcutta edition must be correct in reading निर्रिति, which is supported by Nos. V. and VI. and very nearly by Mr. Wilkins' ms. which has निर्रिति, without the *arka*, most likely by an omission of the copyist. Sir W. Jones has NIRRITI. No. II. is clearly in error in reading नेर्रिति, and the Bombay ms. is still more faulty in the word नेर्रिनी, in which there is an न for an त, and a long ई. In the note on v. 104, it will be observable that the word निर्रिति: is there in its derivative form, and is in all likelihood perfectly correct as नेर्रिती. No. VII. differs from all and reads नेर्रितं.

V. 119, h. 1. Mr. Wilkins' ms. has अनन्तसमित्युच्चा instead of अन्ततसमेत्युच्चा, which is found in the Calcutta edition, and No. II. The Bombay copy has अन्तस्वसनष्टफवा, which is quite faulty. No. V. reads the first word like the Calcutta edition, but finishes with समृतस्युच्चावा. Nos. VI. and VII. vary a little from the Calcutta edition and read समित्युच्चा. The difficulty lies in the choice between सम and सम्. The comment supports the text in the following words १ तदन्तेसमासिचन्तुमारुतइत्ये तयाञ्च १, some of which are not intelligible.

CHAP. XI. V. 122, h. 2. Mr. Wilkins' ms. the Bombay copy and No. V. read सप्तागारं च, but all the others have सप्तागाराश्च.

V. 123, h. 2. An error seems to have crept into the present work in inadvertently following the Calcutta edition in the expression त्रिषवणत्वं (तुः), which, according to Mr. Wilkins' ms. and the Bombay copy, should be त्रिषवणम्. Nos. II. VI. and VII. read the same, except that they substitute न for ण, but the latter letter is found in the same expression in Mr. Wilsons' Dictionary. No. V. is altogether different.

V. 125, h. 2. All the authorities differ from the Calcutta edition and read यावक्ः, and not यावकेः as is found in the Calcutta edition.

V. 127, h. 2. It is very singular that the Calcutta edition and No. II. substitute सुचरितव्रतः for शुद्धार्थमात्मनः, which is the reading of all the other authorities, and of CULLU'CA BHATTA, who says आत्मशुद्धार्थम्. No. V. reads, evidently by an error of the copyist, बुद्ध, &c. I should have read with the greater number, perhaps, in this case, if the text had not been fully supported by Sir W. Jones' translation.

V. 130, h. 1. Mr. Wilkins' ms. has कृच्छं, but all the others have कृत्स्नं, which is supported by Sir W. Jones.

V. 157, h. 1. Mr. Wilkins' ms. and No. V. have समावृत्तिको, which is nearly confirmed by the Bombay copy, which gives समावृत्तिको; but the Calcutta edition is supported by Nos. II. and VI. The reading of the Calcutta edition is likewise found in No. VII. but it is by a subsequent alteration.

V.

I have not thought it advisable to deviate from the CHAP. XI. Calcutta edition.

V. 160, h. 2. Mr. Wilkins' ms. reads शुद्धत्वं instead of उन्नय्य. The Bombay copy has उन्नय्य, and No. V. शुद्धर्थ. The rest barely differ from the Calcutta edition.

V. 162, h. 2. No. V. agrees with the Calcutta edition and No. II. in reading स्वजातीय; all the others have स only for the first syllable. See note on v. 41, Chap. x.

V. 171, h. 1. The form पैतृष्वसेयी is found in the Calcutta edition, and is recognised by Mr. Wilson's Dictionary, and by Mr. Wilkins' Grammar, Rule 891; but that of Dr. Carey, p. 632, only specifies पैतृष्वस्त्रीय. Nos. II. VI. and VII. have पैतृष्वस्त्रेयी. The Bombay copy varies a little and reads पितृष्वस्त्रेयी, and No. V. has पितृष्वस्त्रीया. Both the latter forms are unaffected by वृद्धिः. I have followed the Calcutta edition, as the form of the word found in it is quite correct.

V. 172, h. 1. Mr. Wilkins' ms. reads नोपगच्छेत; all the other authorities have नोपयच्छेत, except that the Calcutta edition and Nos. II. and VI. read the word in the common form, and add तु to complete the measure; while the others read the word in the proper form.

V. 179, h. 1. For एषा, which is the reading of the Calcutta edition and No. II. (in the latter the *anuswāra* appears to have been added subsequently), Mr. Wilkins' ms. has एषा, and the Bombay copy, Nos. VI. and VII. एताः. No. V. reads कृतः. I have followed the Calcutta edition.

CHAP. XI. V. 180, h. 1. Mr. Wilkins' ms. and the Bombay copy have समाचरन्, while all the others read सहाचरन्.

V. 188, h. 1. The Calcutta edition appears to be in error in reading एतदेवविधिं; but No. II. the Bombay copy and No. V. read the first word एतं, to agree with विधिं, which is masculine. Mr. Wilkins' ms. Nos. VI. and VII. read एवं. See verse 217 of this Chap. where the same expression occurs in the correct form.

V. 194, h. 2. Mr. Wilkins' ms. is solitary in reading परियहान् for प्रतिग्रहात्.

V. 195, h. 2. I have ventured to alter प्रतिपृच्छेयुः into परिपृच्छेयुः, the latter being the reading of every authority except the Calcutta edition and No. II. The preposition परि is further supported by CULLU'CA's comment.

V. 197, h. 2. Mr. Wilkins' ms. the Bombay copy and Nos. VI. and VII. read विशुद्ध्यति, but the Calcutta edition, Nos. II. and V. read with the present text व्यपोहति..

V. 198, h. 2. अवसेधति is found in Mr. Wilkins' ms. the other works read the preposition अप.

V. 200, h. 1. An *anuwāra* is read over अन्न in Mr. Wilkins' ms. but not in the others.

V. 202, h. 1. The Calcutta edition and No. II. read सन्निवेश्यच, Mr. Wilkins' ms. has सन्निवेश्यच, and Nos. V. VI. and VII. सन्निषेद्यन्तु. The Bombay copy is deficient in this verse.

V. 207, h. 1. Mr. Wilkins' ms. substitutes तलात् for तले; but the Bombay copy, Nos. V. VI. and VII. read द्विजन्मनः.

दिजन्मनः. In Chap. IV. it will be seen that v. 168 is al- CHAP. XI.
most identical with this.

V. 217, h. 2. The Calcutta edition reads चान्द्रायण, without the *anuswāra*, but it is found in all the other authorities, and has been inserted in the present text.

V. 218, h. 1. At the end of the first hemistich Mr. Wilkins' ms. reads स्थितः, but all the other authorities agree with the text in reading स्थिते.

V. 218, h. 2. I have adhered to the Calcutta edition and No. II. in reading हविष्याशी, though Mr. Wilkins' ms. the Bombay copy, and Nos. V. VI. and VII. read हविष्यस्य.

V. 221, h. 2. Mr. Wilkins' ms. reads the first words of this hemistich सर्वे-कुशल, by a subsequent alteration; but it is not clear what was the original reading. All the authorities have सर्वाकुशल. Mr. Wilkins' ms. is likewise unsupported in substituting महर्षयः for महर्षभिः.

V. 223, h. 1. I have altered the phrase त्रिरहम् of the Calcutta edition and No. II. into त्रिरद्वम्, to make it agree with Mr. Wilkins' ms. Nos. V. VI. and VII. This reading is further supported by the Calcutta edition and the other authorities in h. 1, v. 259 of this Chapter, q. v.; and for the sake of making the grammar of the text agree with itself, as is required by the copulative च, I have followed Mr. Wilkins' ms. No. II. and the Bombay copy in reading त्रिनिशायाः. The Bombay copy reads the first phrase त्रिरहम्. The Calcutta edition, Nos. V. VI. and VII. read the second phrase त्रिनिशायां.

V.

CHAP. XI. V. 231, h. 2. The Calcutta edition is supported by Nos. II. VI. and VII. in reading मनोवाङ्मूर्तिभिः, and likewise by the comment, which explains the passage by the words मनोवाङ्मायेः. The Bombay copy reads nearly the same as the Calcutta edition, viz. मनोवाङ्मूर्तिभिः; but Mr. Wilkins' ms. and No. V. substitute कर्मभिः for मूर्तिभिः, intending evidently to read the same as in v. 236, Chap. II. where the expression मनोवचनकर्मभिः will be seen to occur.

V. 233, h. 1. Mr. Wilkins' ms. is unsupported by any of the other authorities in reading स्यात् तु लाघवं in the place of स्यादलाघवम्.

V. 234, h. 1. Mr. Wilkins' ms. and No. V. have देवं मानुषकं; but Nos. II. VI. and VII. and the Bombay copy agree with the Calcutta edition, in reading देवमानुषकं, to which I have adhered in the text.

V. 238, h. 2. Though I have followed the Calcutta edition and No. II. in reading सर्वन्तु, I think the form सर्वन्तत्, found in Mr. Wilkins' ms. and Nos. VI. and VII. is to be preferred. The Bombay copy has तत्सर्व, which is likewise good; but No. V. is faulty in reading सर्वतत्र.

V. 241, h. 1. It has just been observed in the note on v. 231, that the authorities differ about मनोवाङ्मूर्तिभिः; the same phrase occurs in this verse in the Calcutta edition and No. II. and is again confirmed by the comment, which gives मनोवाङ्देहेः. Mr. Wilkins' ms. and the Bombay

copy

copy are consistent with themselves, and read as before; CHAP. XL but Nos. V. VI. and VII. substitute वाक्यायकर्मभिः.

V. 244, h. 2. Mr. Wilkins' ms. reads this hemistich thus:

१ सर्वेतपःप्रशंसन्तितपःपुण्यसमुद्भवः ॥

The last word is clearly an error, as it ought to be समुद्भवं to agree with तपः, which is neuter. The Bombay copy agrees with the Calcutta edition and No. II., except that it reads उद्भवं for उत्तमं; but Nos. V. VI. and VII. read

१ सर्वस्यास्यप्रपश्यन्तस्तपसःपुण्यमुद्भवं ॥

I have adhered to the Calcutta edition.

V. 245, h. 1. The Calcutta edition, No. II. and the Bombay copy read क्षमा, but Mr. Wilkins' ms. has क्षमः, and Nos. V. VI. and VII. have क्षमाः.

V. 248, h. 1. The Calcutta edition and No. II. are at variance, the former reading सव्याहृतिप्रणवकाः, and the latter having the second word सप्रणवाः, which is likewise the reading of Mr. Wilkins' ms. The comment likewise repeats the same form. The other authorities differ considerably, and have a syllable too much in this *pāda*. I have thought it better to preserve the reading of the Calcutta edition, and record the other reading here.

V. 249, h. 2. The mss. vary with regard to the reading of some of the words of this couplet, but the present reading seems incontestible, as it is supported by the texts alluded to being quoted in the comments. The principal difference consists in Mr. Wilkins' ms. substituting माहेन्द्र for माहित्रं, but the latter word is fully supported by the comment.

CHAP. XI. V. 250, h. 1. For अस्यवामीयं of the Calcutta edition, Mr. Wilkins' ms. substitutes अस्यमाहीपं; but the Bombay copy, by an error of the pen, reads a च for a व, or would otherwise agree with the Calcutta edition, Nos. II. V. VI. and VII.

V. 250, h. 2. Mr. Wilkins' ms. substitutes जप्त्वातु, and the Bombay copy जप्त्वाच for जपित्वा, which is found in all the other authorities.

V. 259, h. 2. The Calcutta edition is supported by Nos. II. V. VI. and VII. in reading त्रिर्जपित्वा, &c., while Mr. Wilkins' ms. and the Bombay copy have जप्त्वा त्रि, &c.

V. 263, h. 1. The authorities are divided between the word क्षिप्तं and क्षिप्रं; for the former reading we have the Calcutta edition, Nos. II. V. VI. and VII., and for the latter we have Mr. Wilkins' ms. and the Bombay copy. The comment throws no light on the subject, and I have followed the Calcutta edition, &c.

CHAP. XII.

CHAP. XII. Verse 16, hemistich 2. Mr. Wilkins' ms. varies from the Calcutta edition and No. II. in reading यातनात्मोयम् instead of यातनार्थोयम्. Nos. V. and VI. are deficient in this

this verse. Sir W. Jones' version supports the Calcutta CHAP. XII.
edition and No. II.

N. B.—This chapter is not found in No. VII. which will
account for its not being quoted.

V. 21, h. 2. No. VI. and Mr. Wilkins' ms. read
संपरित्यक्त, but the Calcutta edition, Nos. II. V. and the
Bombay copy agree with our text in reading the first
syllable स (सः), instead of सं.

V. 23, h. 2. दद्यान् is substituted for दध्यान्, in Mr.
Wilkins' ms. the Bombay copy, and No. V.; but the
latter reading is found in the Calcutta edition and No. II.
and seems supported by Sir W. Jones' translation, as well
as by CULLU'CA's comment, which has संगतंकुर्यान्.
The verse is not found in No. VI.

V. 26, h. 2. Mr. Wilkins' ms. has आश्रयं instead of
अश्रितं, which is found in every other authority, except
No. VI., which is deficient in this verse.

V. 30, h. 2. Mr. Wilkins' ms. reads अयो, but every
other authority has अय्यो.

V. 32, h. 1. Though I have followed the Calcutta
edition and No. II. in reading रचिता, all the other au-
thorities substitute रतिता, which I think quite as good
as the other. The comment explains the phrase by
१ फलार्थकम्मीनुष्ठानशीलता १.

V. 38, h. 2. The Calcutta edition and No. II. read
यथोत्तरम्, which appears to be the reading intended by
the comment; but all the other authorities have यथाक्रमं.

CHAP. XII. V. 41, h. 1. I have altered एषा into एषां, which is the reading of Mr. Wilkins' ms. the Bombay copy and No. V. The Calcutta edition and No. VI. read the word without the *anuswāra*; but either form will make good sense and grammar.

V. 42, h. 2. The Bombay copy and CULLU'CA's comment exactly correspond with the Calcutta edition and No. II. in the reading of this verse. Nos. V. and VI. agree with one another, but differ from the Calcutta edition in substituting मृगालाक्ष for मृगाक्ष, and सरीसृपा: instead of सकच्छपा:. Mr. Wilkins' ms. reads the verse as follows:—

१ स्थावराक्रमयःकीटामत्स्यानक्रासरीसृपाः१

१ पशवश्चमृगालाक्षजघन्यातामसीगतिः१

Sir William Jones gives the *shakal* (मृगालाक्ष) instead of the मृगाक्ष of the Calcutta edition, &c. Supported as this verse is I have not made any alteration.

V. 44, h. 2. The word तामसेषु is found in Mr. Wilkins' ms. and the Bombay copy; but the Calcutta edition, Nos. II. V. and VI. give तामसीषु, which I have followed. If the masculine form is considered as the better reading, we must suppose that the word गुणः is understood, and if the feminine is preferred we must suppose it to be गतिः. Mr. Wilkins' ms. and the Bombay copy confirm themselves in reading राजसेषु in the masculine form in v. 47, h. 2.

V. 47, h. 1. Nos. V. and VI. substitute विविधो in the place of विबुधा:. The first of these words appears to be

an

an error of the copyist, and the latter is confirmed by CHAP. XII. Mr. Wilson's Dictionary.

V. 49, h. 2. The Calcutta edition, Nos. II. V. and VI., read द्वितीया, but Mr. Wilkins' ms. has मध्यमा, which is supported by Sir W. Jones' version. The comment likewise employs the latter word. I have not, however, varied from the Calcutta edition, &c. as the word द्वितीया is so fully supported, and may have been employed for the sake of variety.

V. 50, h. 1. I am inclined to think that the reading of the Calcutta edition and No. II. which I have followed, is not so good as that of Mr. Wilkins' ms., the Bombay copy, and Nos. V. and VI. The Calcutta edition and No. II. read महानयत्तमेवच, while all the others have महानयत्तएवच. The error arose from not attending to the fact, that it is to the Regents of the *Mahat* and the *Avyacta*, and not to the principles, that souls endued with the property of goodness are conveyed.

V. 51, h. 1. The Calcutta edition reads त्रिप्रकारस्य, but all the other authorities have त्रिप्रकारस्य, which I have adopted.

V. 63, h. 1. The authorities vary considerably about the word तैलपयः. The Calcutta edition and No. II. have तैलपकः, Mr. Wilkins' ms. gives वे तैलपः, the Bombay copy reads तौलपपः in which it is clear that the ओ is written for the letter ऐ, and the second प for a य. No. V. has तैलपायकः, and No. VI. has the same form, but preceded by a वे. I have followed the reading which

CHAP. XII. was intended by the Bombay copy. The text and comment, singularly enough, differ from Sir W. Jones' translation, and understand a bird, and not an insect (the cockroach), by this word.

V. 63, h. 2. Mr. Wilkins' ms. is quite unsupported in substituting चक्रवाकः for चीरीवाकः.

V. 72, h. 1. The word मैत्रासज्योतिकः is so fully explained in the comment, that there can be no doubt as to the correctness of its form, which is confirmed by the text of the Calcutta edition and No. II. Mr. Wilkins' ms. has मैत्राख्यो ज्योतिषः. The Bombay copy reads the same as the Calcutta edition, except that it substitutes ख्य for स, and Nos. V. and VI. have सि for स.

V. 76, h. 2. दुःसहान् is substituted in Mr. Wilkins' ms. the Bombay copy, and Nos. V. and VI. for दारुणान्; but the latter reading is supported by the comment and by Sir W. Jones' translation.

V. 78, h. 1. The form जन्मच is found in the Calcutta edition No. II. and the Bombay copy. Mr. Wilkins' ms. has जन्मसु, and Nos. V. and VI. जनन. I have not differed from the Calcutta edition.

V. 82, h. 1. The Calcutta edition, No. II, the Bombay copy, and the comment read सर्वः, but Mr. Wilkins' ms. has धर्मः, and Nos. V. and VI. read सर्गः.

V. 82, h. 2. The Calcutta edition and No. II. read this hemistich thus :

१ नैवेद्यसकरं कर्मविप्रस्येदग्निबोधत ॥

The Bombay copy substitutes the reading adopted in the text,

text, which is supported by all the other authorities, with CHAP. XII.
two trifling variations, viz. No. V. has निःश्रेयसं, Mr.

Wilkins' ms. and Nos. V. and VI. have एनं instead of इमं.

V. 86, h. 1. Mr. Wilkins' ms., the Bombay copy, and Nos. V. and VI. substitute पूर्वेषां for सर्वेषां, which is found in the Calcutta edition and No. II. The comment seems rather to lean to the reading in Mr. Wilkins' ms. I have however made no alteration in the text, which is on the whole supported by Sir W. Jones' version.

V. 88, h. 2. The Bombay copy supports the Calcutta edition and No. II. in reading प्रवृत्तं; but Mr. Wilkins' ms. has प्रवृत्तिं.

V. 90, h. 1. Sir W. Jones' translation confirms the reading of the Calcutta edition, and the present text, in the word साम्यताम्. No. II. reads सास्यताम् evidently by an error of the copyist. Mr. Wilkins' ms. has पाषाणितां, the Bombay copy साह्यतां. No. VI. gives सात्म्यतां, with which No. V. seems to agree, but the writing is not clear.

V. 90, h. 2. The root सेव् "serve," is of the first conjugation, yet Mr. Wilkins' ms. reads सेवमानः, as if of the fourth conjugation; for the passive sense is inadmissible. All the other authorities support the list of roots and the implied sense, which require सेवमानः.

V. 90, h. 2. The Bombay ms. and Nos. V. and VI. support Mr. Wilkins' ms. in reading अभ्येति. This reading is undoubtedly faulty, because it is at variance with the plain context of the verse, and the hopes held out in their religion. Disinterested acts of religion are the sole means

by

CHAP. XII. by which they believe eternal liberation of soul from the accidents of matter can be obtained. Hence the word अत्येति, as found in the Calcutta edition and No. II. is the right reading. This word is explained by अतिक्रामति "he surpasses," in CULLU'CA's comment, which perfectly supports Sir W. Jones' version of the passage. अभ्येति implies "he attains," which would reverse the true sense.

V. 97, h. 2. I have ventured to differ from the Calcutta edition, Mr. Wilkins' ms. Nos. II. V. and VI., which read १ भूतम्भयम्भविष्यं च १. The idea intended is, as rendered by Sir W. Jones, "all that has been, all that is, and all that will be." The first word is therefore right, the second, if correct, is out of its place and should be last, and the third word is ungrammatical in all the authorities just quoted, and should be भविष्यच्च (भविष्यत् + च). The reading of the Bombay copy is perfect in my opinion, and I have therefore adopted it, viz. १ भूतम्भवद्भविष्यच्च १ containing the participles past, present, and future, of भू "be."

V. 98, h. 1. I fear the text is incorrect in reading रूपश्च in the masculine, agreeably to the Calcutta edition and No. II. Mr. Wilson's Dictionary only gives it as a noun in the neuter, Mr. Wilkins' ms. the Bombay copy, and Nos. V. and VI. read रूपं च.

V. 100, h. 1. Mr. Wilkins' ms. the Bombay copy and No. V. read सेनापत्यं; but the Calcutta edition and No. II. read the word (with *vriddhi*) सेनापत्यं. No. VI. is deficient in this couplet.

V. 104,

V. 104, h. 2. Mr. Wilkins' ms. the Bombay copy, and CHAP. XII
No. V. read कल्मष; but I have followed the Calcutta edi-
tion and No. II. in reading कित्विषं. The verse is not
found in No. VI.

V. 105, h. 2. For बुद्धि, which is found in the Calcutta
edition and No. II., Mr. Wilkins' ms. substitutes सिद्धि,
and the Bombay copy बुधि. Nos. V. and VI. read
कर्म्मबुद्धि, and not धर्म्मबुद्धि.

V. 109, h. 1. Mr. Wilkins' ms. is unsupported in read-
ing अभिगतः; all the other authorities have अधिगतः.

The word परिवृंहणः is not found in Mr. Wilson's Dic-
tionary; but the participle is there given. Nos. V. and
VI. read the epithet सपरिवृंहिणः, all the other autho-
rities agree with the text.

V. 111, h. 1. Mr. Wilkins' ms. has हेतुक; but all the
other authorities read हेतुक. Both forms are found in
Mr. Wilson's Dictionary.

V. 115, h. 2. Mr. Wilkins' ms. is quite solitary in read-
ing बन्धून् for वक्तृन्.

V. 117, h. 2. The form मयेदम् is found in Mr. Wilkins'
ms.; but all the others read ममेदम्.

V. 118, h. 2. I have followed the Calcutta edition,
which is supported by No. V. in reading in the second
hemistich सम्पश्यन्, while even No. II. as well as the
other authorities, read सम्पश्येत्. The suspense of the af-
firmation upon this word seems to require the reading as
found in the Calcutta edition, which I have accordingly
followed.

CHAP. XII. V. 120, h. 1. Mr. Wilkins' ms. and Nos. V. and VI. read स्वेषु for खेषु, which is supported by Sir W. Jones' version; and is undoubtedly the reading intended, from the double meaning of the word खं.

V. 121, h. 1. The word कोष्ठे, given in Mr. Wilkins' ms. is substituted for क्रान्ते, which is found in all the other authorities. The meaning of the first word in this passage must be "stomach;" that of the latter is stated to be "foot" in the comment, which is supported by Sir W. Jones' version.

The Bombay copy, Mr. Wilkins' ms. Nos. V. and VI. read हरिम्; but as विष्णुः had been just alluded to, we must be convinced that this is an error. Sir W. Jones' version, the comment, the Calcutta edition, and No. II. all support the evident context, and read हरम्.

V. 123, h. 1. The Bombay copy has एनमेके, &c. instead of एतमेके, which is the reading of the Calcutta edition and No. II.; but Mr. Wilkins' ms. reads एवमेके.

V. 125, h. 2. The word सनातनम् is substituted for परम्पदम् in Mr. Wilkins' ms.; but the latter word is confirmed by the Bombay copy, the Calcutta edition, and No. II.

Nos. V. and VI. have not the verses 123 and 125.



SUPPLEMENTARY NOTES.

—

IN the course of printing the foregoing Notes, some few subjects presented themselves that seemed deserving of notes; these, together with a few remarks on the use of the apostrophe ('), are here subjoined.

CHAP. I.

Verse 85, hemistich 1. There is a difficulty of choice in such expressions as **दापरेपरे**, whether we should understand the last word to be **पर** or **अपर**; if the latter, the apostrophe (') ought to be inserted. Both words mean the same thing, viz. "other." To determine what was the intention of the author of **MENU**, we must refer to such passages as are not equivocal. In Chap. VII. v. 157, the expression **चापराः** (**च+अपराः**) will be seen. The Calcutta editors seem generally to have preferred this last form; for it will be observed in this Chap. v. 61, that an apostrophe has been printed in conformity with the Calcutta edition; the same may be seen in Chap. VIII. v. 210; yet, by a singular deviation, they have omitted it in this verse. The form **पर** seems to be employed when the word is either used as a noun, or absolutely.

CHAP. I. V. 114, h. 1. The Calcutta edition reads the first *pāda* as one compound; but from the comment it is quite clear that the word योगं should be separate, as it governs धर्म. All the authorities support the comment and the present text.

CHAP. II.

CHAP. II. Verse 79, hemistich 2. Contrary to the rule intended to be followed, the apostrophe has been inserted between the words एव and अहिः. The same is in the Calcutta edition.

V. 101, h. 2. All that has been hazarded in the note on v. 101, h. 2, in page 334, is much corroborated by Rule 1073 of Mr. Wilkins' Grammar, q. v. Dr. Carey, in his Grammar, page 834, Rule 18, gives the same definition and example, viz. प्रत्यग्यामात् to illustrate it.

V. 234, h. 2. Following the Calcutta edition, an apostrophe has been printed between तस्य and अफलाः

CHAP. III.

CHAP. III. Verse 12, hemistich 2. An apostrophe has been improperly printed between क्रमशः and वराः. The comment intends the latter word; yet under one point of view the word अवराः will make this hemistich to imply nearly the same thing, viz. "*these inferior women may be taken in succession.*"

V. 38, h. 2. It will be easily observed, that the phrase
उदजः

उदजः in this hemistich, is contrary to the sense as well as CHAP. III.
to the example of its previous use in this couplet, which
require उदजः. CULLU'CA BHATTA notices this irre-
gularity in the word, and states it nearly in the very words
he had employed to mark the irregularity of मौजी in
Chap. II. verses 169 and 171. (See note in page 335,) viz.

१ कायोदजं इति उद्यापोः संज्ञाछन्दसोर्बहुलमिति ह्रस्वत्वम् ॥

V. 64, h. 1. Following up the spirit of the note just
given on v. 38, h. 2, the phrase शूद्रापत्यैः should have an
apostrophe between शूद्रा and अपत्यैः.

V. 100, h. 1. It ought to have been stated in the pre-
vious note on this verse, that the comment supports the
masculine form शिलः, and states it to imply "*the grains*
left in a reaped field."

V. 141, h. 1. An apostrophe should be inserted between
सा and अभिहिता.

V. 185, h. 1. It has been remarked in the note on
this verse, page 344, that the latter portion of the word
त्रिणाचिकेत appears to be a volitive form of कित् "*know*;"
but this root being of the third conjugation, which takes
the form चिकेत्ति "*he knows*," (Wilkins' Grammar, page 212)
it may with equal or more propriety be referred to it.

CHAP. IV.

CHAP. IV. Verse 167, hemistich 1. This hemistich contains, in imitation of the Calcutta edition, an apostrophe in opposition to the strict rule of grammar.

CHAP. V.

CHAP. V. Verse 12, hemistich 2. In addition to what has been said in page 440, Vol. II, I wish to refer to Mr. Wilson's highly beautiful and poetical version of the *Mégha Duta*, p. 92, note, verse 554, where it will be seen that that able scholar has noticed the circumstance of the शुकः or parrot, and the सारिका or *maina* (a species of jay), being generally associated together.

CHAP. VII.

CHAP. VII. Verse 170, hemistich 2. The word उच्चित् which is found in all the authorities, will confirm the reading adopted in Chap. v. verse 40, and which has already been remarked upon in page 363.

V. 203, b. 1. The Calcutta edition and No. II. read धर्म्यान्, which I have followed; all the other authorities read धर्मीन्. The comment explains the hemistich thus:
१ तेषांच परकीयान् धर्माद नपेतान्नाचारान्देशधर्मतयाशास्त्रेणाभ्य-
पेतान् प्रमाणीकुर्यात् ॥

V. 209,

V. 209, h. 1. The word प्रकृतिम् is found in the Calcutta CHAP. VII. edition, No. II. Mr. Wilkins' ms. and the Bombay copy. There appears to be a difficulty in reconciling it with the noun मित्रं, which must be understood in the nominative case to agree with the passive verb.

This couplet is not in Nos. V. VI. and VII., and these mss. are very different from the others towards the end of this book. The comment explains this hemistich as follows:

१ धर्मसंकतोपकारस्यस्मर्तृसानुरागमनुरक्तस्थिरकार्यीरम्भम्प्री
तिमत्प्रकृतिकंयत्तन्मित्रमतिशयेनशस्यते ॥

CHAP. VIII.

Verse 211, hemistich 2. An apostrophe ought to have CHAP. VIII. been inserted between कर्तव्या and अंश .

CHAP. IX.

Verse 20, hemistich 1. The apostrophe between चरन्ति CHAP. IX. and अपतिव्रता is not strictly necessary.

V. 98, h. 1. The word ददत् is printed ददन्, in imitation of the Calcutta edition. Nos. II. and V. and the Bombay copy read correctly ददत्. (See Mr. Wilkins' Grammar, Rule 675.) No. VI. is deficient. No. VII. and Mr. Wilkins' ms. were correct, but have been altered to ददन्.

V. 100,

CHAP. IX. V. 100, h. 1. The Calcutta edition, Nos. V. and VII. had the word अनुसूत्र long in the penultimate ; but No. II. and the Bombay copy agree with the grammar, and read it short. I have made no alteration.

THE END.

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ERRATA.

TEXT.

Page.	Chap.	Vers.	Hemistich.	Correct.	Incorrect.
१५	II.	३	1	संकल्प	संकल्प
१८	II.	३१	2	मूद्रस्य	मुद्रस्य
४८	III.	४९	1	पुमान्	पुमाम्
४८	III.	४९	2	पुमान्	पुमाम्
४८	III.	५१	2	गृह्णन्मुक्त्वा	गृह्णन्मुक्त्वा
५४	III.	१०५	1	वसेत्	वसन्
६९	III.	२३४	2	तिलैश्च	तिलैश्च
७७	IV.	१३	2	स्वर्ग्य	स्वर्ग
८६	IV.	९२	2	मूलान्	मुलान्
१०८	V.	२२	1	यज्ञ	यज
१६१	VII.	२०९	1	प्रकृतिमेव	प्रकृतिमेव
२१५	IX.	३७	2	पुष्यति	पुष्पति
२२२	IX.	९८	1	ददत्	ददन्
३०४	XII.	९६	2	तानिच	तातिच

NOTES.

Page.	Line.	Correct.	Incorrect.
329	6	विशीर्यति	विशीर्यति
339	15	चिद्	चिद्
342	7	कुमारीश्च	कुमारीश्च
348	18	tenth	fifth .
376	21	क्रियमाणानि	क्रियमाणानि
376	21	ह्रियमाणानि	ह्रियमाणानि
383	26	तदात्वे	तदवे
395	25	शिष्य	शिष्यः
391	20	यथास्थितिः	यथास्थितिः
394	27	उपभोगो	उपभोगी

Letters broken in some Copies.

TEXT.

Page.	Chap.	Vers.	Hemistich.	Perfect.
७४	III.	२८२	२	श्रेडि
८२	IV.	५५	१	नापि
१४०	VII.	२१	२	रोत्तरम्
१८२	VIII.	१६३	२	नसिध्यति
२२२	IX.	१०६	१	मानवः
२४३	IX.	२९२	२	सुरैः
२५८	X.	८१	१	अजीवं
२८७	XI.	२०८	१	च्छ
२९९	XII.	४४	१	दाम्भिकाः
३०६	XII.	११०	१	परिक

NOTES.

Page.	Line.	Perfect.
३४६	६	विक्रमम्
३८८	१६	अवदीः
४०६	१९	वृत्तिं